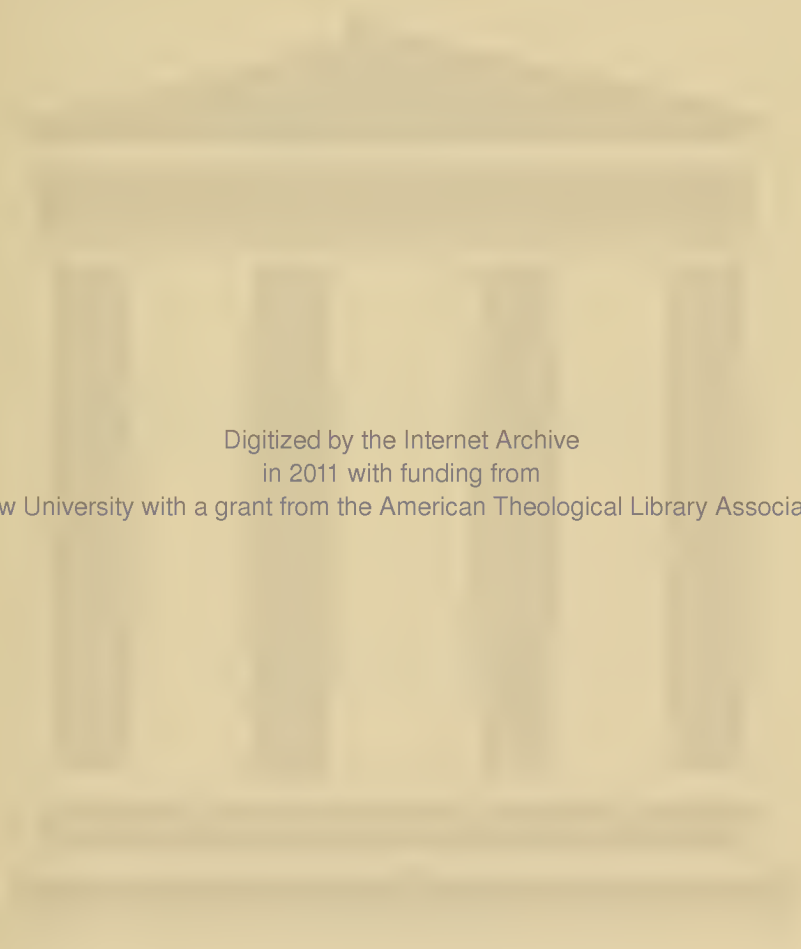


A CROWN
of
SERVICE

Noreen Dunn Tatum



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A CROWN of SERVICE

A STORY OF WOMAN'S WORK IN THE
METHODIST EPISCOPAL CHURCH,
SOUTH, FROM 1878-1940

Noreen Dunn Tatum

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TO SARA ESTELLE HASKIN

who, but for the intervention of death, would have been the author of this history. Her rich experience as a pioneer, particularly in the realm of social justice and spiritual growth; her personal acquaintance with most of the persons whose names are recorded in this book; her keen sense of values by which she recognized froth in the seemingly great and worth in the unostentatious; her ability to write in clear, concise, and captivating terms—these her many gifts would have given balance and unusual beauty to the story herein told.

A Crown of Service we would bring Him now,
Made through the years with gentle deeds and sweet;
But lest a hidden thorn should pierce his brow
We humbly place it at our Master's feet.

Introduction

To have the proper appreciation of any movement, institution, or organization, the need for some knowledge of the historical background is obvious. None of them came into being suddenly and in its present form. To know something of why it was started, how it came about, what it has accomplished, and who were some of those responsible for its being, is important and interesting.

A wider knowledge of the glorious past from which the Woman's Division of Christian Service came into being is indispensable for Methodist women. It will inspire faith and courage to face the problems and to accept the responsibilities that press heavily today, and can be of tremendous value to those who must lead on in the days ahead.

In 1939 when the three major branches of Methodism in the United States came together to form The Methodist Church, the Woman's Division of Christian Service, Board of Missions, became the largest organization of Christian women in existence. It was a combination of all the women's organizations in the three former churches.

There is therefore a long history back of the Division. An "ad interim" committee composed of experienced leaders from each of the woman's organizations of the three Methodisms worked unceasingly through the quadrennium preceding unification. An effort was made to incorporate the best from each organization for the new society. Since it was to be ONE Society embracing all areas of work, and an organic part of the ONE Board of Missions of Methodism, the women of the Methodist Episcopal Church, South, had much to offer because they had been a part of a united board of missions for thirty years.

With a desire to have a permanent record of the missionary operations of the women of the Methodist Episcopal Church, South, the Executive Committee of the Woman's Missionary Council meeting in Nashville, Tennessee, a year after the Uniting Conference, took the following action:

That an historical and interpretative volume be prepared, this volume to include the entire history of the Woman's Missionary Work of the Methodist Episcopal Church, South.

In compliance with this desire and purpose this book has been written.

Miss Estelle Haskin, former Editor of Literature of the Woman's Missionary Council, was chosen to write the story. Upon her sudden death, the work was continued by her able assistant in the department, Miss Noreen Dunn (Mrs. C. E. Tatum). A committee to assist in gathering material and in promoting the publication consisted of Mrs. J. W. Perry, Mrs. J. W. Mills,

and Miss Mabel K. Howell. Mrs. Tatum has written a beautiful story, bringing together with infinite care the myriad details which formed the glorious record of woman's work in the South. Unavoidable delays postponed the early publication of the history. Since necessity demanded brevity, the committee on history was enlarged and, with the assistance of Mrs. Herbert Weaver, the manuscript was condensed and brought to publication.

It is of necessity a brief history. For lack of space many interesting stories of work at home and in other lands could not be recorded. Many women who made outstanding contributions in places of leadership have not been mentioned. Mrs. J. W. Mills, Mrs. Ina Davis Fulton, and Mrs. Fred Lamb became elected officers of the Woman's Division of Christian Service. Miss Thelma Stevens, Mrs. J. W. Downs, Miss Sallie Lou MacKinnon, Mrs. Helen B. Bourne, and Miss Juanita Brown continued the same type of work they had done under The Woman's Missionary Council. Deaconesses Mary Lou Barnwell and Oscie Sanders and Miss Ruby Van Hooser were put in strategic staff positions. Each of these officers had trained assistants who through their loyalty and devotion made more smooth the inauguration of the Woman's Division of Christian Service.

Only a few missionaries and deaconesses who have gone to the uttermost parts of the world as heralds of the good news have been named. A full list, however, is on record and composes an Honor Roll of which we are justly proud.

This is not a completed story. It is only an account of the contribution which one of the former women's organizations has made to the ongoing of a greater and finer one. It is the sincere desire that it may be helpful as reference material, for research, and that it may be a source of inspiration for the advancement of the woman's work in the future.

MRS. J. W. PERRY

Contents

PROLOGUE: The Spreading Flame 9

PART I: IN THE BEGINNING

I. First Steps of Progress 13
II. Banding Together 21
III. "Grow We Must" 29
IV. Shoulder to Shoulder 37
V. Enlisting Children and Youth 45
VI. Strengthening the Home Base 55

PART II: FOR THIS CAUSE

VII. At Work in China 79
VIII. At Work in Korea 111
IX. At Work in Japan 133
X. At Work in Brazil 145
XI. At Work in Mexico 163
XII. At Work in Cuba 189
XIII. At Work in Africa 197
XIV. At Work in Manchuria and Poland 215
XV. Building Christian Schools at Home 223
XVI. City Missions—U.S.A. 241
XVII. Other Social-Evangelistic Work 287

PART III: BROADENING HORIZONS

XVIII. Scarritt College—Pioneer 303
XIX. "Here Am I, Send Me" 319
XX. From Mites to Millions 333
XXI. Deep Are the Roots 349
XXII. The Sun Never Sets 365
XXIII. Points of Strength 385
XXIV. A New Day 393
BIBLIOGRAPHICAL NOTES 399
INDEX 401

Prologue

THE SPREADING FLAME

In a century marked by the struggle of women for educational opportunities and for suffrage, the idea of "woman's work for women" spread throughout the churches of the land like a flame. Sparks from the flame fell in unexpected places, lighting the imaginations of individuals and of groups to such an extent that nothing could completely extinguish it. Smothered out by discouragement, indifference, or by oppression in one place, the flame broke out with renewed vigor in some unexpected spot. There was no stopping it once it had begun.

Methodist women in the South and Southwest were not impervious to the power of this God-given impulse, and they stubbornly guarded its beginnings in their own hearts as individuals even when there were no sympathetic companions with whom they could share their new ideals. While the Methodist pastor in Missouri was pronouncing "peace to the ashes" of the Parsonage and Home Mission Society of his congregation, which he declared had died from "overorganization of the Mother Church," down in Mississippi Mrs. J. F. Evans, a minister's wife, was holding monthly meetings of her "society" all alone, sending in her report and her dues regularly. Mrs. G. B. Hester of Oklahoma organized her one-woman society in Baggy Depot, to which she gave her support and loyalty for years; and Mrs. S. Philpott of Texas enrolled by mail in the only society she knew of—in Abingdon, Virginia.

There is but one explanation for a movement such as this: it must have been born of God. The unrelated beginnings, the contagious spread of convictions which gathered strength and momentum through the years indicate that God has not abandoned His world, but that He still makes known to us His presence in human history when his children make of their hearts an altar for his love—the flame.

PART I
IN THE BEGINNING

CHAPTER I

First Steps of Progress

THE final answer to the question "When and where did woman's work for women begin?" seems to have been locked up in the memories of those long since gone. The earliest record extant tells of the organization of a woman's missionary society in Boston, Massachusetts, on October 9, 1800, thus appropriately ushering in a century marked by the dawning concern for women's rights and the growth of the missionary enterprise—two closely related movements.

This first society, which was known as the Boston Female Society for Missionary Purposes, was composed of women of the Baptist and Congregational Churches. "In order to accommodate persons of both denominations," the early by-law read, "separate lists of names will be kept, and subscriptions and donations of those who request it will be devoted to the support of missions of the Congregational order, and those who wish otherwise, to the support of missions of the Baptist denomination." During the next ten years in New England many groups sprang up bearing such descriptive names as the Cent-A-Week Society, Female Mite Society, and the Salem Cent Society.

The movement began in the Methodist Church with the organization of the Female Missionary Society in Wesleyan Seminary, New York City, on July 5, 1819. It was an auxiliary to the general missionary society of the church, and funds were paid over to the parent Board for the support of specific projects. In the beginning monies and supplies were raised to support missionary activities among Indian tribes in the United States and Canada. Gradually the interest expanded to include work for women in other lands. Although the society ceased to exist in 1861, it served as a model for the organization of other groups, thereby helping to pioneer in a day when the cause of missions in general, and of the women's work in particular, was not well received among the people called Methodists.

Methodist women in the Southern section of the United States were not far behind their Northern sisters in seeking more effective fields of service through organization. Apparently they were ready to support whatever project the local situation presented. Records are available for only a few societies, but doubtless many others were in existence. The earliest records now available are those of a home missionary society in Jonesboro, Tennessee, organized in 1824 to raise funds to support the gospel in the Holston Conference. As a result of activities the first year \$40.25 was raised "to assist in supplying the salaries of preachers." In 1832 the Female Missionary Society

of Lynchburg, Virginia, was organized to support foreign work. The Centenary Female Society was organized in St. Louis, Missouri, in 1839 to assist in church building and extension, thereby antedating the creation of the Board of Church Extension of the Methodist Episcopal Church, South, by forty-three years. When the Methodists of St. Louis subscribed \$3,000 to establish a new church, it was suggested that the women organize a sewing circle to assist in paying for the pulpit and seats. While the men brooded over the sum subscribed without adding one dollar to it, the women of the society located a building site, selected a board of trustees from the old Fourth Street Church, advanced \$2,000 to the trustees as a first payment, and in less than ten years raised \$13,000 for the new sanctuary.

With the division of the Methodist Church in 1844 the Southern branch was left with no foreign mission projects. The first General Conference in 1846 authorized the organization of a general missionary society, and two years later Charles Taylor and Benjamin Jenkins sailed for China, the first missionaries of the Methodist Episcopal Church, South. For a space of four years, therefore, there had been no foreign projects for local societies to support; and for a much longer period there were no returned missionaries to spread the news of need and to inspire groups to organize.

There is no doubt that the eventual establishment of missionary activity among women of the Methodist Episcopal Church, South, was due largely to the vision and consecrated effort of one person, Mrs. M. L. Kelley. Her biography by the Rev. R. K. Brown includes quotations from her diary and a brief autobiographical sketch indicating her interest in missions as a girl: "The New York *Christian Advocate* often contained items of thrilling interest. The language of Cox, 'Let a thousand fall before Africa shall be given up' is never to be forgotten." During her husband's ministry on the Lebanon Circuit a gift of \$100 was sent in 1834 from the Lebanon Missionary Society to the Tennessee Annual Conference for the support of a missionary to Liberia. Although it is not possible to establish a connection between the Liberian gift and Mrs. Kelley, it is known that in 1838 she established a missionary society at Bethlehem Church on the Lebanon Circuit.

Twenty years later, on July 4, 1858, it was Mrs. Kelley who planned a day of prayer which marked the beginning of a concerted effort to raise funds for the China mission and which led to the reorganization or reawakening of the missionary society in Lebanon, Tennessee. This society together with those organized at Natchez and Woodville to support their fellow Mississippians, the J. W. Lambuths, in China, constitute the earliest recorded efforts of women of the Southern church to support foreign missions.

Available records fail to show what happened to the various missionary societies in existence at the beginning of the Civil War in 1861. Since Dr. and Mrs. J. W. Lambuth and Dr. Young J. Allen supported themselves in China during the war years because no help was available from the home-

land, foreign missionary activities on the part of both men and women in the South must have ceased completely.

The flame of missionary interest and zeal did not die, however, during the fateful war years, even though women's efforts were turned into channels of home relief work made necessary by the battles fought on Southern soil. A letter from Mrs. E. C. Dowdell of Alabama to Bishop James O. Andrew, written in 1861, has become a classic in the history of Southern missions and is indicative of the spirit which was kept alive in the hearts of many individual women during the Civil War.

Bishop Andrew.

Dear Bishop: You will find a small sum to be cast into the missionary treasury. I should not trouble you with this, which I could hand over to my preacher, but the truth is, I want to write to you, and I send this as an excuse, a small bribe to your patience, for I shall not promise you that this epistle may not lengthen out several pages before I conclude.

A few evenings since, being very busily engaged sewing (what a blessing we can think and sew at the same time!) the two thoughts that haunt me almost night and day—the missionary debt and the War—came up. First of all, how was the debt to be paid and the field enlarged, and what were the women of the Church doing and sacrificing in this cause? Then I thought of the struggle our country was passing through, not for freedom only, but for very existence, and what the women of the South were doing and sacrificing in this cause.

When I contrasted the amount of service rendered in the two departments, my sorrow was stirred, not that my countrywomen loved their land so dearly, but that, apparently, it seemed the spirit of patriotism could influence them to do and sacrifice more for the country than the spirit of Christ had ever influenced them to do for his Kingdom, the country above all that we should love and be true to. I asked myself, is it true that we Southern women love our country and her cause better than we do our God and his cause? I could not believe it.

And thus, "while musing, the fire burned," and I looked and beheld a sight that filled my soul with exultation and joy in the Holy Ghost. I saw vast numbers of Christian women of the South coming to the help of the Lord, working systematically in the great missionary field, not as they do now, slipping in a few miserable dollars, the remnant of the sacrifice offered to pride and vanity, but coming laden with gifts for the altar, gifts—the first fruits of their self-denial and love.

And when shall this vision be fulfilled? When work is carved out for us and given us by the fathers of the Church in her hour of trial. Now suppose, instead of giving the ladies of Montgomery three thousand bags to make in an incredibly short time, and a hundred uniforms to finish in a few days, the request for this help had been given in *general* terms, just as the request is made for contributions to the missionary cause, how much would have been done? Just as much, and no more, in proportion to what they have done, as our women give to missions in proportion to what they ought to give, and would give were they *directly made to feel part of the responsibility resting upon them.*

In the towns and cities there are Ladies' Aid Societies for the benefit of the soldiers and their destitute families. All honor to the women thus engaged! They will deny themselves and do grandly in this noble work. And do you suppose, Bishop, the women of the Church would be behind them in their devotion to

their God and his cause if they knew how and when to begin work? Would they too, not glory in sacrificing and working for their destitute missionary soldiers and their wives and little ones!

I shrink from the thought of women being made conspicuous save for the cause of Christ. They should come forward, not as leaders, not with many words, but as humble helpmeets, boldly taking their stand on the Lord's side, though they may encounter thereby the sneers of the world and of many so-called Christians, who have read, or heard quoted portions of St. Paul's writings about "learning in silence," "usurping authority," etc. and who have never read or heard of "those women that labored with us in the gospel." Why is it, Bishop, the women can preside over large assemblies, read compositions, present flags, to say nothing of singing at concerts, and dancing before hundreds, and from all receive the plaudits of "well done" and yet, if before the same multitude she is called on to plead with God for sinners, or feels constrained by the love of Christ in a love feast to make known God's dealings with her soul, she directly feels, and keenly feels, that she is singled out as one who *can*, from some peculiar construction of mind, do these things; the greater part of the women of the Church being too timid, or modest, as some term it, to thus make themselves "so conspicuous?" Am I wrong in thinking that public opinion needs a thorough revolution just here?

But this is digression.

What I particularly want to ask is, if you do not think it would be productive of some good to associate with the Conference Missionary Society, a Woman's Missionary Society—to meet at the same time and place, the officers to be appointed by yourselves. Many of the wives of our ministers would no doubt gladly enter upon this work. Some will say they already have enough to do. I know that, and yet I believe that the missionary spirit thus diffused by them would be turned in such a way as to relieve them of many of the burdens they now endure.

The field, of all others, for the care and labor of Southern women is the mission to the colored people, because in the nineteenth century, if there is a people to whom they should be grateful, it is these people. They nurse her and her children, in sickness and health, relieve her of hard toil that makes a drudge of the New England wife, and withal she daily learns lessons in her association with them, of patience, thoughtfulness, forbearance, and charity. With the offending and unruly, "Mistress" ever stands in the relation of mediator between them and their sterner master. And thus silently in many a Southern household, the better portions of our nature are receiving daily culture. O, that I may live to see the day when this large field may be given to the care of Southern Methodist women, and they be made strong in the Lord to do this noble work!

Bishop, *give us work: we can do it*, not at once, perhaps, but let us begin. If we fail, we can try again, and if proved at last that it had been as well to have worked on in the old way, nobody will have been injured in the effort to do good. Believe me, many a Methodist woman spends twice, if not three times as much during the year for her bonnets as she puts into the missionary treasury. You scarcely credit this. Ask Mrs. Andrew if she does not know good Methodist ladies who buy, say four hats a year (a moderate number) averaging nine dollars apiece, and then slip into *The Hat* five dollars when the preacher takes up the annual collection. It may be a little thing, Bishop, but if our Methodist sisters of the Confederate States would only give to the Lord the tenth of their pin money, it alone would gladden many missionary's home, and now when there are no

new pins to buy is the time for them to try what can be accomplished by these little.

Would our husbands and brothers object? If they but knew what a saving to their pockets it would prove to have their wives members of the Woman's Missionary Society, how earnestly would they recommend the movement. These gentlemen, when it comes to giving to their country, what faith they have! Do they give a tenth? A tenth, indeed; they give the half, and stand ready to give all, if need be. True they are promised a return, with interest, if in the struggle there are any left alive; but what does the Lord of all the earth say to the building of His Kingdom? Everything needful for this life, for interest, and life eternal in the end, for principal. The bond given is in as plain language as this: "Honor the Lord with thy substance, so shall thy barns be filled with plenty and thy presses bursting with new wine." Again Paul says, "He that soweth bountifully shall reap bountifully," and "ye always having all sufficiency in all things, may abound to every good work."

But as touching all this, "It is superfluous for me to write you." You know the Scriptures are full of promises and blessings and rich rewards to those who give to the poor, or lend to the Lord, and thus lay up treasures of real estate, indeed, houses not made with hands, in which we are to enjoy eternal life. Thanks be unto God for his unspeakable gifts!

I did not intend to write all this and tire your dear old eyes, and exhaust your patience; but I have a somewhat troublesome habit of writing long letters. Once I heard that blessed old man, Dr. Lovick Pierce, tell the Lord in a prayer that he never knew when to stop praying he had so much to pray for. It is even so with me. When I get to writing on this subject my heart is so full, I never know when to stop. My consolation is that, however weary you may get, you will not know on whom to visit your wrath. Forgive me, pray for me, and *put my sisters and myself to work.*

Your Friend and Friend of Missions.

In her book, *Women and the Kingdom*, Miss Mabel K. Howell called Mrs. Dowdell a woman of creative vision, a pioneer in the realm of ideas. A careful analysis of the above letter reveals the accuracy of this description. Mrs. Dowdell's ideas concerning a conference missionary society for women were far in advance of her day, making her truly a "pioneer in the realm of ideas."

Since there are no records of missionary societies during the days of the civil conflict, historians have generally credited Baltimore and Nashville with having been the sites of the establishment of the first permanent societies. The records of the first societies organized after the War reveal, however, that most of the women had been actively engaged in such work before 1861. Indeed, in some cases the thread of missionary activity, though temporarily lost to sight, actually remained unbroken during the difficult war years.

The Baltimore Society, for instance, started in 1848 as a society of the Methodist Episcopal Church, and its activities never ceased during the war. The following sketch, written by Mrs. Alice H. Strother, historian of Trinity Church, Baltimore, shows the point at which this society began to bear a

distinctively Southern label and thus became eligible to claim the right to be called the first foreign society in the South to begin work after the war:

In 1848, Dr. Stephen Olin preached a great missionary sermon before the Baltimore Conference in the city of Baltimore. The next day, Mrs. A. L. Davidson met Dr. Olin in the home of a friend. In the course of the conversation she remarked that there was no avenue for woman's work in the Methodist Episcopal Church. "Create one," said he.

Encouraged by him to attempt such a work, she returned home, pondered, prayed, and determined to make the effort. The pastors of the various churches and the earnest women in them were visited. Their cooperation was secured, a meeting called, and a band of efficient workers selected. The organization was called The Ladies' China Missionary Society of Baltimore. It began its work in April, 1848. . . .

This Ladies' China Missionary Society functioned all during the Civil War, and for some years afterwards. On February 16, 1869, the women of the Methodist Episcopal Church, South, withdrew and organized the Trinity Home Mission. In 1870 the name was changed to Trinity Bible Mission.

In response to a call for help from Dr. J. W. Lambuth, Mrs. Juliana Hayes, president of the mission, called a meeting on March 29, 1872, to consider the foundation of a church-wide society of the Woman's Bible Mission. The idea was officially endorsed by the pastors of Baltimore, and the first annual meeting of the Woman's Bible Mission at Home and Abroad was held on May 28, 1873. Societies reported contributions for home projects and for the support of a Bible woman in China. At the sixth annual meeting, held in 1878, Miss Achsah Wilkins of Baltimore gave \$1,000 as a memorial to her sister. This was used to establish the Louise Home in Nanziang, China. In later years it became Miss Lochie Rankin's first residence and was eventually moved to Soochow to serve as a home for missionaries on the compound of Davidson Girls' School.

It was Mrs. M. L. Kelley in Tennessee who kept in her heart the spark of missionary zeal which was kindled into a flame at McKendree Church, Nashville, in 1870. The spark had had much to nurture it during the years. Her only son, D. C. Kelley, had served as a missionary with the Lambuths from 1854 to 1856, when the serious illness of his wife forced him to return to the States. Mrs. Kelley continued her contacts with the China missionaries, carrying on a correspondence whenever possible, providing a home for Dr. Lambuth when he was in the States, and taking care of the two children, Nora and Walter.

In 1870 Dr. Kelley became pastor of McKendree Church and brought his mother to Nashville to live. Not many months elapsed before Mrs. Kelley determined to interest the ladies of this prominent old church in the support of the China mission. The task was not easy; wealthy and cultured women who were drawn to her personally shrank from any new or untried schemes

of church work. After months of discouraging efforts she began a systematic series of visits to induce the ladies to form a society to carry on the work begun by her in Lebanon years earlier. The pastor made frequent announcements from the pulpit of the plans, and more than fifty women indicated an intention to attend. The chill and rain of the appointed day reduced the number to six.

A short while after the appointed hour the pastor walked down the aisle where the little group gathered disconsolately around the open register on the west side of old McKendree Church. . . . After standing a moment he handed to his mother a form of organization which he had prepared at her request, saying "Organize your society just as if the house were full," and left the church. As the little group knelt in prayer, led by Mrs. Kelley, hearts began to glow and the work of women for missions in the M. E. Church, South, was launched. From that small beginning there has been a continuous and unbroken stream.

In June, 1873, a meeting was announced for the purpose of extending the organization to include other churches in the district. Before the designated date cholera had broken out in the city, and it was not until November that the meeting was held with Elm Street and Tulip Street churches cheerfully responding to the call to organize auxiliary societies. After months of delay and uncertainty the Bible Woman's Mission of Nashville was organized with Mrs. M. L. Kelley, president, Mrs. D. H. McGavock, corresponding secretary, Miss Lucie Ross, recording secretary, and Mrs. T. D. Fite, treasurer. A vice-president and manager—one from each of the different churches in the city—were elected, but several meetings were held before the society was entirely ready for systematic and regular work.

Although it matters little whether Baltimore or Nashville is credited with having been first in the Southern Methodist Church in organizing a society for foreign work, there are several points at which interesting comparisons may be made between the two. Actually the Baltimore society began as a home society and later embraced foreign work, though the exact date of the beginning of its foreign work seems not to be known; whereas the Nashville society began with a handful of timid, inexperienced women whose chief asset was their leader, Mrs. M. L. Kelley. From one society came the Wilkins gift which made possible the Louise Home in Nanziang, China; from the other came a gift from Mrs. D. H. McGavock which made possible Clopton School in Shanghai. Both societies gave encouragement and help to each other and were strong contributing factors in making possible the first steps which led to the authorization of woman's foreign work by the General Conference of 1878. "These two movements," wrote Dr. R. K. Brown, "the one in Baltimore, the other in Nashville, had their origin at the opposite poles of the same spiritual battery. They fused into one because they sought to keep the current of love at full flow. . . . From these two roots, germinating in con-

genial soil, the glorious tree of woman's work for women has grown rapidly into one vigorous whole."

Existent correspondence indicates that women's groups interested in missions were springing up throughout the Southland. The story of how these early societies in such widely scattered localities "found" each other would make an interesting chapter which unfortunately cannot be written because of insufficient data. The mere fact that they did find each other, however, is convincing evidence of God's guidance and of his Spirit at work in their midst, blessing the efforts made.

CHAPTER II

Banding Together

ONE of the strong factors in the spread of woman's missionary societies in the early days was the appeal made by wives of missionaries who, on their return to the States, gave dramatic first-hand impressions of the needs of women and children of other lands. Mrs. Adoniram Judson, for example, made a great impression on Baptist women when she returned to this country in 1822 with her vivid descriptions of conditions in India and Burma. She urged them to "lay aside superfluous luxuries and ornaments, and to devote their price to the work of proclaiming the Gospel to the heathen." Inspired by her enthusiasm and earnestness many women offered jewels and other valuable possessions and by self-denial made large gifts of money to the work. It was, however, a man who made the first appeal for women's groups to organize on a connectional and co-operative basis, in order that they might send unmarried women missionaries to other lands. In 1834 the Rev. David Abiel, missionary to India, gave his message to groups in both England and the United States. In her story of these visits, Mrs. Helen Barrett Montgomery wrote:

The Missionary was fresh from his work, burning with deep conviction. The helplessness and misery of the women of the Orient had profoundly troubled him, and he had seen also the hopelessness of attempting to dislodge heathenism while its main citadel, the home, was unreached and unreachable by the agencies then employed. Thinking long and deeply on the problem, he had come to the revolutionary doctrine that it was absolutely necessary to bring into the field unmarried women to reach and teach the women and children. Men were shut out from this ministry by the iron-bound bars of custom that imprisoned women in zenanas, secluding them from contact with the world. The missionary wife at best could give only a fragment of her strength and time to the work. Then why not send out single women to minister to the uncounted millions of women in non-Christian lands? . . . The hearts of the women were stirred as he told them not only of the degradation which his own eyes had witnessed in India, but as he delivered the message of some Chinese women who had asked of him, "Are there no female men who can come to teach us?"

Two strong, interdenominational, connectional organizations resulted from David Abiel's appeal. The first, organized in London, became known as the Society for Promoting Female Education in the East. The second, begun in New York in 1834, was soon abandoned "at the urgent request of the Church Boards," but was permanently reorganized in 1861. This was called the Woman's Union Missionary Society, which established branches as far south as Louisville, Kentucky. Although holding staunchly to its avowed

pledge of raising money without diverting contributions from denominational boards, this group was able to make an enviable record for itself. During the first eighteen years of existence the society employed 92 missionaries, of whom 40 were sent out from the United States; employed 165 native Bible readers; established and aided 76 schools; and supported and educated 256 girls. Receipts in America totaled \$494,912.29, and in foreign lands, \$66,000.

Far from being a deterrent to denominational work in this country the Woman's Union Missionary Society seems to have inspired various groups within each church to band together in order to promote missionary activities. In 1868 the Congregational women established a Woman's Board of Missions, and other denominations followed rapidly: the Methodist Episcopal women organized the Woman's Foreign Missionary Society on March 22, 1869, and sent Miss Isabella Thoburn as their first missionary to India; the Presbyterians in 1870; Baptists in 1871; United Brethren in 1872; Free Baptists in 1873; Dutch Reformed in 1875; Methodist Episcopal Church, South, in 1878; and Methodist Protestant and Lutheran in 1879. Thus within the span of eleven years connectional societies came into existence in ten denominations.

The idea of connectional societies among Southern Methodist women began to germinate before the division in the church, and eventually the demand for such organization came from four separate sources. Mrs. M. L. Kelley's interest was by no means confined to the formation of single societies. She saw the strength and power that could be gained by uniting these as auxiliaries to a central executive organization and the large results that would flow with accumulative power not only to those who received, but in more blessed manner to those who gave. In like manner did Mrs. Juliana Hayes attempt to extend the Trinity Church society beyond the bounds of a single congregation in Baltimore.

A third connectional impetus came from Warren, Arkansas. Here the wife of the Methodist minister, Mrs. H. D. McKinnon, together with Miss Emma Van Volkenburg, organized a woman's missionary society on September 7, 1874. The eight members pledged to send fifty dollars a year to Mrs. J. W. Lambuth for the education of a Chinese girl. Their vision went far beyond their individual and local responsibility, however, and Mrs. McKinnon wrote Bishop Haygood, secretary of the general Board of Missions, outlining a plan for the organization of women's societies as auxiliaries to the missionary work of the church. He immediately approved the idea, declaring it unique in Southern Methodism. Within a short time there were seven regularly organized societies, federated as auxiliaries, functioning in the Little Rock Conference. Thus little, out-of-the-way Warren, Arkansas, has written itself in a large way into the history of organized women's work.

The fourth society playing a definite part in the development of the connectional idea was organized at Broad Street Church in Richmond, Virginia, in 1875. The minister, the Rev. S. A. Steele, knowing of the societies

in Nashville, Baltimore, and New Orleans, called the ladies of his church together to organize. Mrs. Juliana Hayes, hearing of the activity, came from Baltimore to assist. She, together with Mr. and Mrs. Steele, worked out the constitution and by-laws of the original connectional society. Mrs. Hayes then urged Mr. Steele to promote its adoption at the General Conference in 1878.

The enthusiasm of Methodist women for the strengthening of their missionary activities through connectional ties was not always shared by church leaders. In 1874 Mrs. H. D. McGavock of Nashville, Tennessee, who always claimed Mrs. M. L. Kelley as having been her missionary mother, prepared and presented to the General Conference a memorial requesting authority to organize a woman's department of missions. The memorial was conveniently referred by the delegated body to the Committee on Missions and never again saw the light of day. Instead of being overwhelmed by this disappointment, Mrs. McGavock wrote:

An effort has been made to check the operation of our foreign work by saying that our Church does not countenance nor recognize the labors of women in mission fields. It is true the General Conference has not yet legislated on the subject, but we have been greatly encouraged by some of the high officials of the Church who have advised us to "hold on to our work and never give up, though discouragements should meet us and funds come in slowly." This we intend to do, God being our helper. Let us remember, "The Kingdom of God cometh not with observation," and "in due season we shall reap if we faint not."

In the four-year interval before the next General Conference the woman's missionary cause received strength from several sources. The visit of Dr. and Mrs. J. W. Lambuth to the States in 1875 did much to create enthusiasm in the church as a whole for foreign missions, and Mrs. Lambuth in every possible way emphasized the part that women could and must have in the missionary enterprise. Bishop E. M. Marvin and Dr. E. R. Hendrix (later Bishop) encouraged women in their efforts, suggested appropriate avenues of service for them, and helped to congeal a more favorable general opinion with reference to the right of women to band together for mission work. By the end of 1877 Mrs. McGavock could write:

The Methodist Episcopal Church, South, seems to be waking up to the fact that women are both able and willing to render effective service in evangelizing the world. Almost every week letters come from women in different States, asking for information in reference to organizing societies, the best objects on which to expend funds already collected, and the channel through which such funds should be sent. The women of our beloved Church are aroused; united effort, concert of action, is all that is lacking in the women of Southern Methodism. They are willing, generous, and vitally spiritual; but they stand aloof from this duty, each waiting for the other to lead, to suggest and adopt plans that will advance this movement.

There were perhaps two factors which contributed largely to Mrs.

McGavock's optimism: one was the secret gift of her own wedding veil diamonds to Mrs. Lambuth which made possible the establishment of Clopton School in Shanghai; the other was the availability of a young woman who had volunteered to give her life as a missionary to China. The question of sending unmarried women to the field as missionaries had long been a vital one to all who were seriously concerned about woman's work for women. So strongly did Mrs. McGavock and Mrs. Hayes believe this necessary that a call was made through the pages of the *Christian Advocate* early in 1877, and as a result Miss Lochie Rankin of Milan, Tennessee, offered her services. Miss Rankin's qualifications and recommendations were such that she won the approval of the Board of Missions. At the request of the missionary women she was commissioned by Bishop H. N. McTyeire in April, 1878, as their representative to China.

When the time came for the presentation of their second memorial to General Conference in May, 1878, the women missionary leaders were more confident of themselves and of success. They knew they had Clopton School, that Miss Lochie Rankin was available, and that there was enough money in the treasury to support her for a year. They also knew definitely what they wanted: authority "to equip and send out women as missionaries to fields already occupied by our General Board, to open boarding and day schools, hospitals and homes, buying and building, supporting missionaries, teachers, physicians, Bible women and scholarships, with mental reservations to do many unthought of things which would surely come to mind later."

When General Conference convened in 1878, Mrs. M. L. Kelley had passed on to her well-earned reward. She was ably represented, however, by Mrs. McGavock, Mrs. Hayes, and by her own son, Dr. D. C. Kelley, then assistant secretary of the Board of Missions. In Report No. 4 of the Committee on Missions Dr. Kelley recommended that the women of the church be authorized to organize missionary work under a constitution. "The need of the field was so evident and the ability of the women to help meet it so apparent that, at last, the shackles of conservatism were sufficiently loosed to make possible the unanimous adoption of the report." The favorable action of the General Conference was not unexpected and created little general enthusiasm. It must, however, have given comforting reassurance to those who had believed in their cause so firmly and worked for it so faithfully.

The organization of the Woman's General Executive Association took place in First Church, Atlanta, on May 23, 1878, when a convention of women, resident in and visiting Atlanta during the General Conference, was held. Fifty-four names were enrolled as members. The College of Bishops appointed the officers, naming their wives, eight in all, as vice-presidents, and twenty-three women from various sections of the South as managers. The appointment as a manager of Mrs. E. C. Dowdell, author of the letter to Bishop Andrew in 1861, illustrates the thread of continuity which was

woven into the history of this movement. Mrs. Juliana Hayes, of Baltimore, was made president, Mrs. D. H. McGavock, of Nashville, corresponding secretary, and Mrs. James Whitworth, also of Nashville, was named treasurer.

The first annual meeting of the General Executive Association was held in Broadway Church, Louisville, Kentucky, on May 16-17, 1879. The reports made at that time were proof of the voluminous, untiring work which had been done by the leaders in their initial year of service. Fifteen conference societies were reported organized. Auxiliaries had grown in number from twenty-five to two hundred and eighteen, and enrolled membership had reached 5,890. Money reported for the year came to \$4,014.37, an amount which supported Miss Lochie Rankin, six Bible women, and Clopton School for the year. Mrs. F. A. Butler was elected editor of the first woman's missionary publication in the church and continued in that capacity until 1910.

Once the organization was perfected, the growth of societies was phenomenal. Reports at the next annual meeting in Nashville showed twenty-two conference societies and four hundred and seventy-five auxiliaries. The climax of the meeting came with the announcement of the acceptance for the mission field of Miss Dora Rankin, sister of Miss Lochie.

Many of the conference societies were very small. Since no conference could organize until there were three auxiliaries, several reached their quota by organizing local societies among women attending the organizational meeting. The West Texas Conference, for example, called a meeting in 1882 in Seguin where the only society in the conference was located. Women from Gonzales and San Antonio who attended were persuaded to organize societies among themselves; so that on Saturday night, October 21, at eleven o'clock, the West Texas Woman's Missionary Society was born.

During the organizing years Mrs. Juliana Hayes seems almost to have been ubiquitous. She is credited with having attended the organization meetings in eleven different conferences, generating enthusiasm for the cause wherever she went. At the Florida Conference the gentleman who had been asked to introduce her refused because he thought women should be seen and not heard in public. But he was so moved by her address that he changed his opinion and became a strong advocate of women and their work.

The pioneer societies in both Baltimore and Nashville had been called "The Woman's Bible Mission for Work at Home and Abroad," and in the latter city interest in the home phase, especially that relating to fallen women, became so absorbing that Mrs. Kelley feared the very life of the foreign work might be endangered. With accustomed ingenuity she organized an inter-denominational board of directors for the mission home in order that the society could focus its attention on the fulfillment of its pledges for foreign fields. This was typical of the long-continuing struggle to keep the proper balance between home and foreign projects.

In the early 1860's Ladies Aids in various forms sprang up in many places, but their activities were limited to the bounds of the parish to which they belonged. One notable example of a home society which deserved to be called missionary was organized in 1882 by Miss Laura Haygood—the Trinity Home Mission of Atlanta, Georgia. Having for its purpose “the physical, mental, and moral elevation of the poor of the city, and especially of our own Church and congregation,” this society by the end of the first year had to their credit an industrial school and a home for dependent and helpless women.

The beginning of a church-wide connectional home mission service arose out of need in the West, however. It was due almost entirely to the inspiration and indefatigable efforts of one person—Miss Lucinda B. Helm. Shortly after the organization of the Board of Church Extension in 1882, she asked the secretary, Dr. David Morton, for an opportunity to help in some way to forward the interests of this important work. Dr. Morton quickly took advantage of her offer and set her to work preparing literature for publicity and educational purposes. In this capacity she had ample opportunity to study the needs of the work and to dream of ways in which those needs could be met. She heard the reports of Bishop R. K. Hargrove, who shortly after his first visit to the West said, “The need of the gospel in many places is great, but I had not the heart to send men where, there being no provision for them, they and their families must suffer.” On many occasions Miss Helm watched Dr. Morton point out on the map the needy places of the West where he himself had seen pastors and their families struggling against all manner of odds to plant the cross of Christ. More and more the thought came to her that the women of the church must stand by these struggling, courageous ministers, “that as God called them to preach, so he was calling on us to provide homes so needed to plant the Church of Christ in the midst of these people.”

It is not strange, therefore, that when Bishop Hargrove placed the needs of the West before the Board of Church Extension they turned to Miss Helm for help. “I knew many of my sisters must feel as I did,” she said. “An impetus, a light, a propelling power beyond me had lighted a fire within my soul, and was moving with an irresistible force to throw my life into the work of redeeming my country from the enemy of souls, and of establishing the kingdom of my Lord.” With the inspiration of a faith like this she set to work writing plans for a Woman's Department of the Board of Church Extension, including in its scope local home mission work as well as parsonage building. Fearing that the inclusion of local service would distribute the women's efforts and interests over too wide an area, the Board omitted that phase of the plan in the memorial which they presented to the General Conference in 1886, so that the provision finally made for woman's work read:

Whereas there is great lack of parsonages in the weaker charges and throughout the Church, and whereas there is no organized agency to supply this demand which appeals so directly and so strongly to the Christian endeavor of woman, whose special realm is the home, the Board of Church Extension believe that it is expedient that the General Conference provide for a Woman's Department of Church Extension, having specific reference to the supply of parsonages for itinerant preachers, and ask the body to do so.

Miss Helm's dream had been considerably curtailed. The women were to be little better than collectors of funds for parsonage building, but that at least was an opening wedge. At the next meeting of the Board of Church Extension on May 21, 1886, she was elected general secretary of the Woman's Department of Church Extension. Refusing a salary, she set out to accomplish an amazing organizational feat. The first year was spent largely in doing necessary foundation work, informing churches of the great need and providing officers for the department. At the end of the second year, however, two hundred and fourteen auxiliaries had been organized with a membership of 3,529, and twenty-three parsonages had been given substantial aid. At the close of the first quadrennium \$33,642 had been spent on parsonages in the West and in poorer localities of the older conferences. In addition to this boxes of supplies of clothing began to find their way across the Mississippi into the western section of the land.

Sensing the fact that the women of the church were becoming increasingly aware of new opportunities to serve, and feeling the pinch of the restrictions placed upon them by the existing constitution, Miss Helm asked for a change. With the support of a few influential men and backed with an impressive array of quadrennial statistics, Miss Helm got what she wanted. By an act of the General Conference of 1890 the Woman's Department of Church Extension became a separate organization known as the Woman's Parsonage and Home Mission Society with extended powers commensurate with its name. The funds collected for parsonage building were still channeled through the Board of Church Extension, but the work of home missions was projected and directed by a Central Committee composed of three officers and eight managers. The members of the first Central Committee were: Mrs. E. E. Wiley, president, Miss Lucinda B. Helm, general secretary, Mrs. George Kendrick, treasurer, and Mrs. R. K. Hargrove, Mrs. Nathan Scarritt, Mrs. D. Atkins, Mrs. S. S. King, Miss Emily Allen, Mrs. Maria Carter, Mrs. Ellen Burdett, and Miss Sue Bennett, managers.

The advance of this new organization in the form of auxiliaries in local churches was not welcomed in all quarters. Many of the pastors were indifferent to it, or held it as an object worthy only of ridicule. Nor was the opposition restricted to the men; some of the women, deeply interested in foreign work or in the activities of their Ladies' Aids, were apprehensive of this new organization. In spite of difficulties and discouragements the

Central Committee launched into its new field of service with a contagious enthusiasm which soon found its way into the hearts of women throughout the church. A larger parsonage work was done than ever before even while the thrilling adventure of establishing schools and evangelizing cities was getting under way.

When the Central Committee presented its first quadrennial report, the General Conference passed resolutions of high commendation to Miss Helm who had resigned as general secretary in order to be able to devote more time to the two-year-old publication, *Our Homes*. Furthermore the conference unanimously endorsed the Woman's Parsonage and Home Mission Society for their splendid work. Four years later the General Conference again granted the wishes of this reputable organization by shortening its unwieldy name to the Woman's Home Mission Society, and by giving it a more representative governing board (including in its membership the corresponding secretary or alternate of each conference society) to take the place of the Central Committee. In 1896 Miss Belle Harris Bennett was made president of the Central Committee, and as such she became the first and only president of the newly created board, remaining with it until 1910.

By action of the General Conference the original General Executive Association had become in 1882 the Woman's Board of Missions and in 1890 the Woman's Board of Foreign Missions. The latter merged with the Woman's Home Missionary Society to form the Woman's Missionary Council in 1910.

When General Conference gave approval for independent women's organizations, the women were careful to have their societies incorporated. Records show that the Woman's Missionary Society was incorporated and registered in Tennessee on February 15, 1879, three months prior to their first annual meeting. When their name was changed to the Woman's Foreign Missionary Society, another charter was secured. The Woman's Home Mission Society was incorporated June 12, 1900, under the laws of the State of Mississippi. The Woman's Missionary Council was never incorporated, its property being held by the Board of Missions "for woman's work." However, the incorporation of the former home and foreign societies is still maintained to the present day for purposes of legal security.

In describing the early days of authorized foreign work Mrs. F. A. Butler wrote, "It was a day of small things—one missionary, a woman, and \$1,000 in the treasury to send her to China and support her for one year. What assurance for the next year and the next? Nothing but the 'substance of things hoped for.'" It may have been a day of small things in both home and foreign work, but to those who view the small things from a greater distance, surrounded by the results of these beginnings, the word "small" is said with a deep sense of awe and reverence.

CHAPTER III

“Grow We Must”

THE formation of the Woman's Missionary Council brought together two strong women's organizations which had emerged from timid, hesitant beginnings. The Woman's Board of Foreign Missions in the year of union, 1910, had an annual income of \$264,562.46 which supported work in China, Korea, Brazil, Mexico, and Cuba; the Woman's Board of Home Missions at the same time appropriated \$206,512.45.

During its thirty-two years of existence the foreign board had been led by a succession of consecrated, exceptional women. Mrs. Juliana Hayes and Mrs. D. H. McGavock served together as the first president and secretary from the beginning of the board until 1894, and their deaths within a few months of each other in 1895 were a great loss. Their successors, Mrs. W. M. Wightman, who served as president from 1894 to 1906, and Mrs. S. C. Trueheart, secretary from 1894 to 1910, were so well trained that the work continued without loss of momentum. Miss Maria L. Gibson succeeded Mrs. Wightman as president in 1906, and Mrs. J. B. Cobb became Mrs. Trueheart's successor in 1910, just prior to the convening of General Conference.

The Woman's Home Mission Board had flourished under an equally distinguished group of leaders. Presidents were Mrs. E. E. Wiley (1890-1896) and Miss Belle Bennett (1896-1910). General secretaries were Miss Lucinda Helm (1886-1898), Mrs. R. K. Hargrove (1898-1902), and Mrs. R. W. MacDonell (1902-1910).

The movement for the merging of these two boards began in 1906, when the general Board of Missions and the College of Bishops, without any consultation with the women concerned, recommended to the General Conference that the two organizations be consolidated and made an integral part of the Board of Missions. In advancing the reasons for this recommendation it was claimed that the preachers found the support of two organizations difficult, and that friction existed between them because of fear on the part of each group that the other would overshadow its development. Members of the General Conference were unwilling, however, to deal with the women in such highhanded manner and referred the matter to a commission requesting that it present to the next General Conference a plan for unifying all the missionary activities of the church. Provision was made that four of the thirteen members of this commission be women—the presidents and general secretaries of the two organizations involved.

Both of the women's organizations in executive sessions voted almost

unanimously against the evolution of any plan which would involve a curtailment of their autonomy. Their representatives on the planning commission worked valiantly to safeguard their interests, insisting that in this power of self-propagation, self-support, and self-government lay the secret of success of the woman's movements of the church. Miss Bennett, in particular, repeatedly urged that the plan of union not extend beyond the boards in order that conference societies and local auxiliaries could be left free to decide whether they wished to unite or remain separate.

The work of the commission moved slowly, and no semblance of a satisfactory plan evolved until a final meeting was held just prior to General Conference. The two women's boards were merged into the Woman's Missionary Council with a Home Department and a Foreign Department, and were made an organic part of the Board of Missions. Though retaining much of their former autonomy, their most important actions were subject to the approval of the Board of Missions. This plan was ratified by the General Conference without amendment and became a law of the church. The Council was given the right to nominate four secretaries, co-ordinate with four men secretaries, and an assistant treasurer, all of whom were to be elected each quadrennium by the Board. It also had the right to nominate ten women managers of the Board, subject to election by the General Conference. Thus the women were given a representation of fifteen on a board which was composed of thirty-nine elected and seventeen *ex-officio* members.

The concern which the leaders in the women's work felt over this new plan was expressed while General Conference was still in session when the four women representatives on the planning commission made their pledge to the church in the following words:

We are not unmindful of all that is accorded women by this measure, but we also remember the great heartache that will come to the women of the Church as we pass out of the old life into the new. We plead that you will, therefore, make no radical changes in the report of the Committee on Missions regarding the women, their special work, their responsibility, and the collection and direction of moneys contributed by them. God helping us, we will do all in our power to make the proposed plan effective in bringing the world to a knowledge of Jesus Christ and His saving power.

Maria Layng Gibson
 Belle H. Bennett
 Mrs. R. W. MacDonell
 Mrs. J. B. Cobb.

Privately Miss Bennett wrote to Mrs. F. F. Stephens of Columbia, Missouri:

I am a unionist, but I did not believe in the union of the Woman's Boards with the General Board on the basis which we were compelled to accept. I accepted what they gave us, fearing something worse—complete subordination. The consti-

"GROW WE MUST"

tution under which we work was written by the brethren; and while we were given an opportunity to consider and suggest changes, it was not until after we reached the General Conference. Even then a number of suggestions were met with the statement: "Bishop _____ won't stand that." Fifteen women to forty-five men haven't much showing. . . .

On every public occasion, however, Miss Bennett stressed the fact that women had made an unprecedented advance by having been admitted to membership in the administrative body of the church.

Before General Conference adjourned, the officers and executive committees of the two organizations met in Asheville, North Carolina, as a Provisional Committee for the purpose of electing officers and perfecting procedures relative to the newly created Woman's Missionary Council. Miss Bennett, whose experience as one of the managers of the Woman's Board of Foreign Missions as well as president of the Woman's Board of Home Missions eminently qualified her for leadership, was unanimously elected president. Mrs. J. B. Cobb was made corresponding secretary of the Foreign Department, and Mrs. R. W. MacDonell of the Home Department. Mrs. A. L. Marshall was elected editorial secretary, Miss Mabel Head, educational secretary, Miss Daisy Davies, field secretary, and Mrs. F. H. E. Ross, treasurer. Mrs. Fitzgerald S. Parker, recording secretary of the Woman's Foreign Board, and Mrs. Frank Siler, recording secretary of the Woman's Home Board, were both elected to this same office in the Council. Ten women were nominated as managers of the Board of Missions, their election later consummated by the General Conference still in session: Miss Belle H. Bennett, Miss Maria Layng Gibson, Mrs. L. P. Smith, Mrs. Luke G. Johnson, Mrs. W. F. Barnum, Mrs. E. B. Chappell, Miss Daisy Davies, Mrs. Hume R. Steele, Miss Mary Moore, and Mrs. Lee Britt.

The message which Miss Bennett sent to the women of the church soon after her election as president was encouraging and co-operative in spirit and at the same time frank and realistic. She wrote in part:

As women of God, called and empowered to act on the General Conference Committee, none were unmindful of the difficulties of the changes involved. No thinking woman hugged to herself the delusion that the readjustment and consolidation could be made without sacrifice and pain to every member to whom the old way had made service a joyous blessing.

But the fulness of time for an advance movement had come, and devout, godly men and women, striving to know and do the will of the Father, could but read the signs of the times and go forward. To such "the kingdom of God and his righteousness" must always be the goal of duty. And to such the guidance of the Holy Spirit is always unailing.

Miss Bennett's optimism did not allay fears and heartaches on the part of many of the women, chief among whom was Miss Mary Helm. On the death of her beloved sister, Lucinda, in 1898, she had taken over the publica-

tion of *Our Homes* and had been Miss Bennett's "strong tower" in pioneer days. She feared that the property of both the woman's boards would pass into the hands of this new Board of Missions and be sold or disposed of at the will of the majority. She envisioned the loss of the women's independence in this liaison with the general missionary work of the church and continuously mourned: "Belle has sold her birthright!" Before the executive committees of the woman's boards met, she tendered her resignation and could not be induced to wait for the action of the church upon the whole matter.

Miss Helm's suffering and the suffering of women like her was undoubtedly uppermost in Miss Bennett's mind as she wrote the opening words to the message which she presented to the members of the Woman's Missionary Council as they met in their first annual session in St. John's Church, St. Louis, on April 11-18, 1911.

Gathered here today under a new name as representatives of two organizations dear to the heart of every woman before me . . . the shadow of a lingering sorrow falls on us. Great and radical changes always manifest themselves in something of a revolutionary form. Some things that seemed vital are torn away, leaving wounds and scars behind. Some things hard and unlovely thrust themselves in, unwelcome reminders of the tender grace of a day that is dead.

In the unexpected dissolution of our Woman's Boards and the readjustment of all our missionary forces of the Church, there could be no exception to this rule of change. The action was radical and far-reaching, and we naturally face the future with mingled feelings of hope and fear. . . .

This Council meeting marks the beginning of a new era in woman's relation to the missionary enterprises of the Church and must needs be a memorable one. God grant that these may be days in which we shall sit together in heavenly places, and that in the years to come men and women may look back to this occasion and say: "It was the beginning of another great forward movement for bringing the world to the feet of Jesus Christ."

Miss Bennett's address was unforgettable. In it she showed a remarkable grasp of various phases of the work of both boards, and presented strong, far-sighted recommendations with regard to the opening of new projects. With all her brilliant interpretation of opportunities for the future she made clear her own warmhearted understanding for those who were plagued with doubts and fears and who looked backward with nostalgia. As she skillfully guided the proceedings during the days which followed, many far-reaching decisions were made.

It was necessary, first of all, to reallocate work between the foreign and home fields. The Mexican Border and Indian work in the United States was transferred to the Home Department. This was no trivial matter in view of the feeling which had sometimes existed between the two fields. It was decided to open work among Negroes when Miss Mary DeBardeleben, a college-bred woman and a graduate of the Methodist Training School at Nashville, offered her life to work among the Negroes of the South. The Home and

Foreign Secretaries of the South Georgia Conference begged for the privilege of supporting Miss DeBardleben as an expression of their unity of spirit and purpose. After long discussion the division of funds for the work was made on a sixty-forty basis, the larger amount going to foreign work. This was approximately in proportion to the money received by the two boards at the time of their unification.

The constitution of the Board of Missions gave the Woman's Missionary Council the power to write its own by-laws and to prepare constitution and by-laws for united conference societies and local auxiliaries. The article on membership requirements in the adult auxiliary occasioned prolonged debate on the floor resulting from a closely divided difference of opinion. A resolution that membership funds should be obtained by voluntary offerings was ruled out of harmony with the Board's constitution which stated that revenue for the Council should be derived in part from "membership dues." In the course of debate it was argued that dues of 10¢ monthly would seriously hamper the work and that 20¢ monthly might be so exorbitant as to prevent attracting the masses of women then uninterested in mission work. The compromise article at long last agreed upon provided that "anyone may become a member of this society by giving prayer, service, and 10¢ dues per month to either Department, Home or Foreign, or 20¢ dues to both. Opportunities shall be given for pledges and for freewill offerings to be directed by the donors to such objects as have been authorized by the Woman's Missionary Council. Each auxiliary may raise the amount necessary for local work."

The meeting was climaxed by a Sunday evening service in which for the first time Home and Foreign workers were consecrated together by Bishop E. R. Hendrix. Surely the emotions of those most bitterly opposed to union must have been stirred as twenty deaconesses in their simple black garb came down the central aisle, each accompanied by a foreign missions candidate dressed in white, with a goodly number of returned missionaries and field workers following. In the end the recording secretary was able to write of the meeting:

Differences of opinion as to the best methods of work and adjustment were obliged to exist, but these were stated with frankness, courtesy, and good will. It was evident that the spirit of union throughout the Church was making imperative call for the quickest, safest and most economical method of work. While some much-prayed-for ends were not accomplished, the spirit of optimism was uppermost.

From the organization of the Woman's Missionary Council in 1910 until the unification of Methodism in 1940 every change which was made in the constitution of the Board of Missions affected the organization of woman's work and the functioning of the Woman's Missionary Council. By 1914 it was possible to write into the constitution and by-laws plans for the union of Home and Foreign societies on all levels. The Council had recommended

from the beginning that conference and local auxiliaries take such steps, and official organizers had been provided in some conferences to effect such unions. However, the final decision had been left to local groups, and by the end of the quadrennium it was possible to eliminate provisions for separate societies.

The General Conference in 1918 granted laity rights for women which was in keeping with the national movement toward voting privileges for women.

In 1922 Council leaders viewed with alarm a vigorous movement to transfer Home mission work to the Board of Church Extension, which would mean that the woman's work would be divided and subject to the authority of two boards. Under the leadership of Miss Bennett this transfer was prevented, but the compromise which resulted brought a complete reorganization of the Board of Missions and a drastic change in woman's work.

Three co-ordinate departments of the Board were created: a Department of Foreign Missions, General Work; a Department of Home Missions, General Work; and a Department of Woman's Work, with a section on Home Work and a section on Foreign Work, secretaries of which were to be elected by the General Conference. The Department of Woman's Work was composed of all women members of the Board and the secretaries of the department, and to it was committed the administration of all Home and Foreign work formerly administered by the Woman's Missionary Council. Thus the Council became largely a promotional body. Mrs. Luke G. Johnson was made chairman of the Department of Woman's Work. The only women secretaries ever to be elected by the General Conference were Miss Esther Case and Miss Mabel K. Howell for Foreign Work, and Mrs. J. W. Downs and Mrs. J. H. McCoy for Home Work.

The General Conference of 1926 brought a second reorganization of the Board which did away with the Department of Woman's Work. Three departments were again called for, but this time they were Home, Foreign, and Education and Promotion, with a Woman's Section in each. The legislation called for a general secretary of the Board and reduced the number of secretaries to two for each department, one of whom was to be a woman. Provision was made for such assistant secretaries as the work required. By this action the promotional work of the women was placed definitely in the hands of the Board. At the same time the administrative responsibility for Home and Foreign work was entrusted to the Home and Foreign secretaries, and a committee of thirteen was set up for each department and was responsible for policy and plans in the field. Four (later five) of the thirteen members in each case were to be women. Thus, step by step, woman's work became more and more closely integrated into the structure and functioning of the Board of Missions.

Through all of this reorganization the Woman's Missionary Council con-

"GROW WE MUST"

tinued to function as an important body, well organized and democratic in spirit and procedures. It retained responsibility for making recommendations to the Board regarding all phases of activities, including appropriations and plans and policies for woman's work at home and abroad. Its recommendations were painstakingly prepared and were rarely ever overridden by the Board.

The year 1930 was marked by the creation of the Board of Christian Education by the General Conference, making necessary new and intimate relationships which drastically affected the Council's plans for the missionary education of children and youth. Many women who read the section of the *Discipline* relative to this new Board and its functioning in the local church were shocked to find the Woman's Missionary Society described as being "an organized group in the Adult Division of the Church School." The fact that the president of the Woman's Society was made a member of the local church Board of Christian Education compensated to some degree. Time proved, however, that this was not an encroachment on the independence of women in local church societies as some had feared, but it actually made possible an extension of their ideals and service at many points.

In 1934, after a careful study of their relationship to the Board of Missions as outlined in the Constitution, the Woman's Missionary Council prepared a number of brief memorials to the General Conference having to do with safeguarding their right to make recommendations at certain points and strengthening their position with regard to education and promotion. The most important legislation, however, provided for the inauguration of the co-operative plan for the missionary education of children.

In the year 1938 the Methodist Episcopal Church, South, held its last General Conference in Birmingham, Alabama. At that time, by a victorious, affirmative vote, processes were completed which assured the union of the three largest bodies of Methodists in the United States. Thus the Woman's Missionary Council again faced a future of unknown changes, assured, however, that before them lay a path which would bring ever-enlarging and increasingly significant opportunities for service.

The thirtieth and last annual session of the Woman's Missionary Council met in First Methodist Church, New Orleans, March 6-11, 1940. There were present in various capacities a number of persons who had attended the first session of the Council held in St. Louis in 1911, and who had been intimately associated with the work since that time. To these this last meeting was an occasion for pride in things accomplished and for wistful recollection of the days gone by.

They remembered the twelve "wonderful years" in which Miss Belle Bennett had been their incomparable leader. They recalled her calm, good judgment, her compelling personality, her powers of physical and mental endurance, her tender regard for every individual member of the organization over which she presided. They remembered her gratefully as a person whose

sympathies, service, and influence had made her one of those rare women who belong to the whole world. They felt again the sinking of heart which came to each of them as they received the message on July 20, 1922, that Miss Bennett had been called Home. Where would they find another like her? They knew they could not, and they did not. Yet they found in Mrs. F. F. Stephens, her successor, a woman of remarkable power and ability, whose keen, logical mind and strong personality led them through the crisis and under whose leadership they celebrated their Golden Jubilee in 1928.

They could never forget the annual meeting of March, 1931, when Mrs. J. W. Perry was elected to take the place of Mrs. Stephens, who had died less than a month before Council convened. Warmhearted and disarming in her complete lack of pretense, Mrs. Perry had a refreshing influence on all who were present during her first session as their presiding officer. As they watched her again at this the last meeting of the Council, they knew that she, more than any other, by her humility and sweetness of spirit had helped them through the years to understand that the work they did was not dependent on human leadership but was divinely led of God.

From the year 1874 (when Mrs. D. H. McGavock presented her first memorial asking for the grant of authority to organize missionary societies among women) until the year 1938 every General Conference had before it some measure or measures concerning the relationship of women and missions. Some changes came as a result of requests on the part of women themselves; others came without their knowledge or consent. When the latter was the case, they gracefully accepted the ultimatum handed down to them and set about to preserve the most important values inherent in their task and to make the strongest organization possible. The fact that the missionary work of the women grew and prospered as it did under a variety of circumstances was due in part to their ability to make the most of changes that came.

It was with prophetic insight that the women in 1910 chose as the slogan of the first Council meeting, "Grow we must, even if we outgrow all that we love." Perhaps, in the process of changes that came, some things were outgrown, but time has proved that these were the nonessentials. All that was worthy and reliable remained and grew.

CHAPTER IV

Shoulder to Shoulder

THE struggle for woman's rights in the life and work of the Methodist Episcopal Church, South, was not a unique phenomenon, but part of an ageless movement which reached a limited flowering in the United States in the first half of the twentieth century. It was at no time a clearly-defined struggle since there were always men in the vanguard helping their sisters achieve a place in the sun, and there were always shrinking personalities among the women who either by their indifference or by their active opposition made progress slow. Typical of the latter was one who wrote into the records of an early society organized in Lynchburg, Virginia in 1832: "Before Christ's ascension we hear the command: 'Go ye into all the world and preach the Gospel to every creature.' Happily for our sex, this command was not given to us."

As Methodist women began to organize, they wrote into their records incidents which illustrate the hesitancy with which men accepted them in this new role. In some places men wrote the constitutions for the societies; at times they nominated candidates for officers if the members seemed shy; frequently they made policy decisions concerning woman's work never thinking to consult with the women first.

With experience and a growing and compelling sense of mission women in the church began to gain confidence and slowly emerge from the self-consciousness and fear which had bound them. In many places they pioneered in this emancipation, and it is thought that the South Carolina Woman's Missionary Society in 1880 was the first public meeting in that state presided over by a woman. Even in the early, hesitant days women saw the value of organized, concerted effort and in one way or another began to work for their "rights" long before the term "status of women" was used. It was, of course, on the floor of the General Conference, beginning in 1874 and extending even after the uniting of Methodism, that the decisive conflicts were waged.

The year 1906 marked the birth of the great awakening of the women of the Methodist Church. Action at the General Conference at that time indicated how tenuous was the control of the women over their own work. The Report of the Board of Missions calling for the union of the Woman's Home Mission Society and the Woman's Foreign Mission Society without submitting it to the membership was the initial action. The same General Conference placed limitations on expenditures of both societies and required the approval by the Board of Missions of all women candidates for missionary

work. Since women were not members of the annual, district, or quarterly conferences which were the antecedents of the large lawmaking body, they had no official channels through which to protest any violation of their rights and could only make individual personal pleas for time and consideration.

Although the conference voted to delay action on unification of the societies until the next quadrennium in order that a committee could consider the question and make recommendations, there was no assurance that the women would have any real voice in the matter. Their representation on the committee in a minority status (nine men and four women) was only by courtesy of the General Conference, and they would have no voice when any proposed plans were brought to the floor of the General Conference. Women saw that they had no real membership in the Methodist Church, and the smoldering desire for laity rights for women burst into flame.

It was Miss Belle H. Bennett who emerged as the farsighted leader in this movement for laity rights. In 1906, in an effort to counteract the proposal for unification of the Woman's Home and Woman's Foreign Missionary Societies, the Woman's Board of Home Missions had sent in a memorial suggesting the formation of a general board or council composed equally of men and women to administer all missionary affairs of the church. This proposal was so foreign to the time-honored policy of Methodism that its presentation met with good humored amusement on the part of the men.

In the presidential address to the Woman's Home Mission Society in annual session at Savannah, Georgia, 1909, Miss Belle H. Bennett traced the long history of women in handling their own affairs successfully, called attention to the fact that for twenty years women of the Methodist Episcopal Church had been accepted as full lay members, without any "great calamity having befallen either men or women," and concluded her message by calling upon the Woman's Board "to send a memorial to the coming General Conference urging that the women of the Church be granted all the rights and privileges of the Laity in the Methodist Episcopal Church, South."

As a result of this plea the following memorial was adopted by the women for presentation to the General Conference of 1910:

Dear Fathers and Brothers: Believing that the fullness of God's time has come for the more than half million women of the Methodist Episcopal Church, South, to have larger freedom in the ever-widening work of the Church that they may help to hasten more surely and speedily the coming of the Kingdom of God, we respectfully petition that as an act of justice you will at this session of the General Conference take needed action to secure for the women of the Church the full rights and privileges of the laity.

Mrs. Luke G. Johnson of Georgia was given responsibility of securing support for this memorial. Time was short, but when General Conference

convened, support had come by way of 148 memorials from conference and district auxiliaries, and 637 petitions signed by thousands of women throughout the church. Notwithstanding this impressive display of strength—or perhaps because of it!—the General Conference voted 77 for and 144 against laity rights for women.

The failure of their memorial, and the dissolution of the Home and Foreign Woman's Boards without their having a voice in the matter was a terrific blow to many of the women. The feeling of some is epitomized by the action of Dr. Margaret Polk, for fifteen years the loved and honored physician in charge of the Woman's Hospital, Soochow, China, who withdrew from membership in the Methodist Episcopal Church, South, in protest to the action of General Conference in refusing women lay representation. Although she continued to operate the hospital as an employed worker, she never again affiliated with the church in spite of the pleas of the Woman's Missionary Council not to accept the decision of one General Conference as final. Moreover, the Council felt she could serve the cause of laity rights more effectively by working for them within the church rather than by withdrawing.

The majority of the women, however, followed the leadership of Miss Bennett in accepting any good to be found in the situation and in planning a course of action for the days ahead. In her masterly address as first president of the newly created Woman's Missionary Council, Miss Bennett ignored the fate of the laity rights memorial and pointed to the fact that in the constitution of the newly created Board of Missions of the church women had been given "a rightful place." Conceding that details of the terms of union were not all that could be desired, she pointed out that

Never before in the history of the Church have women been admitted to membership in any administrative or legislative councils. Now, by a unanimous vote of its highest lawmaking body, they have been called upon to assume the responsibility of active participation in its most important and sacred trust. Has any other Church in our land honored and dignified womanhood by a similar charge or one for which it has been more manifestly chosen and appointed of God?

The question of laity rights was dealt with elsewhere in the Council proceedings, however. The report of Mrs. R. W. MacDonell, secretary of the Home Department, expressed the tenor of thinking succinctly:

The memorial involved a great principle, one that is the foundation of all home mission work—namely, justice and equality; and since it stood for a principle, we cannot lose a sense of responsibility for its final accomplishment. The Church at large expects us to continue the agitation of this subject, and that it will come before the next General Conference. . . . It is hoped therefore that arrangements for an educative campaign will be launched at this the first meeting of the Council.

In spite of an intensive educative campaign, the Episcopal Address in 1914 clearly indicated that the bishops had been unconvinced by it:

In regard to the movement for laity rights for women, experience has confirmed us in the view we expressed four years ago in the Bishops' Address to the General Conference of 1910. We therefore repeat it here: "We have reason to believe that the demand for this kind of equality is not in harmony with the general sentiment of the women of our Church, who, in the main, look upon their relation to the work of the Church in the light of duties to be performed rather than of rights to be claimed. We believe, furthermore, that the spirit of this movement is against the view which our people at large have held and still hold in regard to woman's place in the Church and in society, and that such a step would not, therefore, make for the greater efficiency of our Church as a whole in any of the regions occupied by it."

It was not surprising under the circumstances that the Council's memorial lost by a vote of 105 to 171.

By 1918, however, the temper of the times was such that the church leaders could no longer deny to women in their membership the rights and privileges which they were gaining in other areas of life. By a vote of 265 to 57 the General Conference granted laity rights to women. It was a dramatic moment when the chairman made the announcement on the conference floor. The men rose from their seats, bowed, and waved greetings to the women in the galleries. The women who for so long had striven in this just cause rose en masse to return the greeting.

When the women in high spirits rushed to Miss Bennett to report the good news, she reminded them that it would be considered a constitutional matter by the bishops and would be referred to the annual conferences for confirmation. Undaunted, the women launched an even more intensive and localized campaign. Thousands of pieces of literature were printed and distributed, and everywhere women prayed and did personal work. This time victory was complete: twenty-three conferences cast more than a three-fourths majority in favor of laity rights for women; only four (Kentucky, Mississippi, North Mississippi, and South Georgia) failed to confirm the measure.

The report of the Council Laity Committee in 1918, with Mrs. Luke Johnson as chairman, expressed gratitude for the inspired leadership of Miss Belle H. Bennett, "who led us in the face of opposition and sometimes cruel criticism," and closed with these humble and significant words: "And now in the fulness of time, we come to take our place by the side of the laymen of the Church, not to do their work or to receive their crown, but to stand shoulder to shoulder with them in ministering to the suffering, sorrowing and the dying of all the earth."

From the first it was obvious that the granting of laity rights to women by no means ended the struggle for equal opportunities with men in the church. To have the right to certain privileges and duties but never to gain the privileges of exercising or performing them presented a problem far more delicate and subtle than that of securing the legal recognition. The election of women as delegates to General Conference was early a case in point. In 1922, 18 of

the 191 lay delegates were women and 25 of the 103 alternates. Miss Bennett, who in 1910 was the first woman to appear on the floor of a General Conference, was elected a delegate from Kentucky but was too ill to attend. In 1926, however, only 11 of the 201 lay delegates were women and 24 were named as alternates.

It was not surprising, therefore, that in 1926 the Woman's Missionary Council appointed a special quadrennial commission of seven women charged with the responsibility of studying "the status of women in the work of our own Church at home and abroad in order to discover and define the place of largest usefulness in the work of the Kingdom." Under the leadership of Mrs. J. C. Handy the commission made an extensive study of women not only in the church, but in society as a whole and published its findings in a book entitled *Woman's Place of Service in the Church*. The last paragraph summarized their findings:

It is true that the church is being shown gradually that there is a great store of energy latent in woman's work which is not being utilized. The next step is to fit the opportunities for service to the capacities of those who are willing to serve. Some services are permitted in theory which are denied in fact; others are forbidden in both theory and fact. Changes must come in the whole situation until the time when the church shall adjust its duties to its members, whether men or women, without regard to sex, and shall enter upon its full program of service to all people.

With laity rights a well-established fact it was only logical that the commission turn to the consideration of clerical rights for women. The first resolution concerning it was presented to the Woman's Missionary Council in 1930.

Whereas there is in the attitude of Jesus toward women no teaching limiting her activities or assigning of her a restrictive place of service in his kingdom; and whereas true and capable daughters of the Church called to preach the unsearchable riches of Christ are hindered in this exercise of their faith and calling by a disciplinary prohibition imposed because of sex (Par. 717, 1926 *Discipline*); therefore be it

Resolved, that the General Conference be memorialized to grant to faithful, called, and prepared women the rights of the clergy on the same basis as they are granted to faithful, called, prepared men.

This resolution was adopted, and the authorized memorial was presented to the General Conference in May of that year. Although it received careful consideration and was supported by many men as well as women, it failed to receive the necessary two-thirds vote required for constitutional matters.

This same General Conference of 1930, which maintained its outdated provision concerning women and the ministry, granted the authorization of autonomous churches in three mission fields—Brazil, Mexico, and Korea. The following September the General Conference of the Korean Methodist

Church gave equal privileges to women and men and made a special provision for the admission of missionaries as full members of the annual conference, provided they had given at least eight years of service and received a two-thirds vote of approval by the conference. Under this law a number of Southern Methodist women missionaries in Korea became fully ordained ministers, thereby receiving in the young church privileges still denied them in the old.

At the Council meeting of 1930 the commission became a "Standing Committee on Research and Study of the Status of Woman," continuing the work begun in the first quadrennium and aiding materially in writing pamphlets, leaflets, and articles for educational purposes. Encouraged by the sympathetic hearing given to the memorial on ordination of women in 1930, the committee, with Mrs. T. I. Charles as chairman, presented a similar one in 1934 with "reasonable hope" for its passage. Although the proposal received a good hearing on the General Conference floor, it was not adopted. Undaunted, the committee voted to continue its work for the ordination of women, and at the same time to work to secure a larger number of women on conference quadrennial boards and all local church boards.

Such was the status of clerical rights for women when the people called Methodists came to their year of unification. Out of consideration for the many other vital issues requiring consideration at that time, the Woman's Missionary Council decided not to present the matter of clergy rights for women at the last General Conference of the Southern Church in 1938. As unbelievable as it may seem to future generations the last *Discipline* of the Methodist Episcopal Church, South, included Paragraph 722 which reads:

Women Not Recognized as Preachers.—Our Church does not recognize women as preachers, with authority to occupy the pulpit, to read the Holy Scriptures, and to preach, as ministers of the Lord Jesus Christ; nor does it authorize a preacher in charge to invite a woman claiming to be a minister of the Lord Jesus Christ to occupy our pulpits, to expound the Scriptures as a preacher. Such invitations and services are against the authority and order of our Church.

Perhaps the sting of that paragraph was somewhat softened by another paragraph taken from Mrs. J. W. Perry's address to the Missionary Council in which she pointed out that only sixty years had elapsed since the women had presented to the General Conference of 1878 their first memorial requesting the right to organize missionary societies. Now in 1938 thirty women were duly elected delegates, one of whom was a young woman from the China Conference—the land to which the women had sent their first missionary.

As time for the Uniting Conference approached, members of the Status of Women Committee, under the leadership of Mrs. Fred Lamb, became convinced that they could not conscientiously sit by and let any restrictions based on sex be included in the legislation for the new church. Consequently they

SHOULDER TO SHOULDER

made a concerted effort (1) to have a representative number of women elected to the Uniting Conference as delegates; (2) to educate all delegates elected as to the importance of the status of women in the new church and their equitable representation in various boards and agencies; and (3) to present a memorial to the Uniting Conference concerning full clergy rights for women which would have the endorsement and active support of all uniting women's groups. The hearty endorsement of other organizations was easily secured, especially from the Methodist Protestant women who had long enjoyed freedom from all legal restrictions in the church.

When time came for the presentation of the matter to the Uniting Conference, those who had participated in the struggle to secure laity rights for women were not surprised to find strong opposition from some of the men delegates. Miss Irma Highbaugh, missionary to China, ably answered two of the most frequent objections raised to women in the ministry when she said:

Two of the 1939 objections to women having a seat in the annual conference were: 1. Women would not move about to their charges. I am a foreign missionary from China. For the past twenty years I have taken every appointment the Bishop has given me and I have seen no women in my contacts who refused their appointments. 2. The District Superintendent would find it difficult to appoint women to charges. I submit to you that he often finds it difficult to appoint some men.

In spite of the strong appeals made by both men and women in favor of the memorial to the Uniting Conference, it was defeated by a marginal vote of 384 to 371 and there appeared in the first *Discipline* of The Methodist Church the words: "Women are included in the foregoing provisions, except insofar as they apply to the Traveling Ministry." This was a far step in advance of the position occupied by Southern Methodist women with regard to the ministry at the time of unification, but it still fell short of the ideal. United Methodist women had ahead of them almost four quadrennia of struggle before full clergy rights were won.

CHAPTER V

Enlisting Children and Youth

FROM the beginning the enlistment of children and youth seems to have been a natural corollary to the woman's missionary movement. Although the history of the activities of Southern Methodist women along this line is plagued by repressions and discouragement due to frequent and unprepared-for changes made by General Conference, much can be placed on the credit side of the ledger to be counted for lasting effectiveness and good.

The first juvenile society of which there is any record was organized in Market Street Church, Greensboro, North Carolina, by Mrs. Frances Weber Bumpass in 1870. A decade later the General Executive Association (Foreign) reported the existence of eleven juvenile societies in North Carolina, Kentucky, Alabama, Missouri, Tennessee, and Mississippi, which had made gifts totaling \$500. After that date the movement seemed to have gathered momentum, and by 1883 there were 279 societies with a membership of over eight thousand.

As early as 1880 the question of the right of women to organize societies for children and youth became a real issue. At the meeting of the General Executive Association of that year the matter was discussed at length, with the conclusion that no definite ruling could be made in view of the provision in the *Discipline* which required the organization of missionary societies in Sunday schools by the general Board of Missions. The women recommended, however, that "wherever practicable, without conflict with pre-existing arrangements young women and children be organized in connection with Woman's Missionary Societies."

By 1882, the matter of rights was cleared, and a constitution was provided for young people and juvenile societies (combined), stipulating that a lady manager should be elected by the society to superintend its interests, and requiring a membership fee of five cents a month for members able to pay that amount. The constitution provided no general name for these groups, and as a result many and varied ones were chosen, some conferences adopting a name which seemed suitable for the societies within their borders. Florida, for example, chose the name Orange Blossoms; South Carolina chose Palmetto Leaves; North Carolina, Bright Jewels; and Virginia, Rose Buds. Busy Bees was most popular, and there were workers and helpers of all kinds: Cheerful Helpers, Merry Workers, and God's Little Workers. Names pertaining to nature were widely varied and often gave indication of the society's location. There were Sweet Violets, Clover Blossoms, Magnolia Buds, Little Acorns, Hyacinths, Mountain Laurels, and Mesquite Gleaners. There were Dev

Drops, Snow Flakes, and Bird's Nests; there were Buds of Promise and Missionary Buds; and there were Lilliputians, Tiny Footprints, and Hearts and Hands.

The Bright Jewels of North Carolina were among the most active of all early societies. Mrs. W. A. Black, who sponsored this work in the conference, opened a column for children's correspondence in the Raleigh *Christian Advocate*, and within a decade eighty-four bands were reported organized. Following Mrs. Black's death the Bright Jewels contributed money for the erection of a children's hospital in Soochow, China, which they named in her honor. As the nature and location of the woman's hospital work changed in China, the beloved name of Mary Black was perpetuated in a missionary nurses' home connected with the Woman's Union Christian Medical College in Shanghai. The work of the Rosebuds of Virginia was intimately connected for many years with the support of Colegio Roberts and Laurens Institute in Mexico.

When Home Mission Work was authorized as a parsonage society, the mite box brigade began immediately to play an important part. The report of 1887 contains the first reference to these brigades, and the following year fifty-eight societies were credited with having given more than \$600 to parsonage building. Miss Lucinda Helm's report for the year included a special section addressed to the children which included a list of their gifts by conferences, together with the following quaint and precious message:

Dear children:

I must thank you in the name of our homeless preachers for the good service you have done this year. You will see from the "Roll of Honor" that the gold medal I promised to the one who raised the largest amount by March, 1888, must be given to Bettie Crabtree of Indian Territory, who has sent in \$20.55.

Helen Wood, of Louisville Conference, has done so well (she has raised \$19.10) that we will have to remember her too. Several sweet little tots, only three years old, are busy helping to build homes for our preachers. One of them, Ruby Trinkle, has raised \$5.82. I know she is a bright, rosy little ruby, and one of the Good Master's jewels. You have all done well, and God will bless you for it. God is very good to prepare a home in Heaven for those who love him, and you ought to do all you can to show Him how much you thank Him for that and for the happy home you have in this world.

The medal sent Bettie Crabtree is a golden harp, that I hope will ever keep her in mind of the harps of gold with which the white-robed angels praise God in heaven. . . .

The constitutions for early Home and Foreign societies for young people and children were practically identical. Dues charged were five cents per month; both groups were under the guidance of lady managers; both provided for officers—president, vice-presidents, recording secretary, corresponding secretary, and treasurer; and honorary and life memberships were available on

the payment of five and ten dollars respectively. Although the Home constitution decreed that societies should be called the Young Ladies (or Juvenile) Parsonage and Home Mission Societies (later dropping the word Parsonage) the popular terminology for children's groups seems to have been Mite Box Brigades, first used by Miss Helm in 1887.

The inclusion of boys in the missionary societies for children was considered the prerogative of women through the years. In 1889 a "little pioneer boy" in Montana was credited with having given the largest offering to Home Missions that year. Indeed, boys were considered so important in early days that a special officer of the local society—the second vice-president—was given responsibility for distributing mite boxes to them. That the same attitude prevailed in the Foreign society is shown by the 1880 report which said: "The question of Juvenile Societies was discussed at length. The prevailing sentiment seemed to be that it is the province of the Woman's Missionary Society to train the children of the Church—the boys for the Parent Board, and the girls for the Woman's Board."

Both the Home and Foreign societies maintained Baby Rolls, although some were inclined to feel that it was an unnecessary duplication of the Sunday school Cradle Roll. The women, however, believed in beginning missionary education early and in encouraging missionary giving, as the report of the Woman's Parsonage and Home Mission Society of 1898 recorded:

It is the mother's privilege to teach tiny fingers to drop pennies into baby's mite box, . . . realizing the value of preparation for God's service we are seeking to begin preparation with the infant. . . . The little ones cannot too early be interested in the well-being of half-starved, half-clothed, neglected and abused babies.

Since the Cradle Roll had no missionary significance and collected no money, there was no need for conflict between the missionary societies and the Sunday school in this area.

Although provisions for work with infants, children, and young people had been written early into the official records of both Home and Foreign societies, it was not until 1906 that the programs were clearly delineated. In that year Miss Mabel Head was employed as assistant secretary by the Home Board and Miss Daisy Davies as a field worker by the Foreign Board with the specific responsibility for promoting work with the children and young people. Separate constitutions for the two groups were written, which paved the way for even closer grading of age groups in the years to come.

With the merging of the boards for Home and Foreign work into the Woman's Missionary Council in 1910, it was possible to give concerted thought to work among children and youth. It was well that this was true for in the years ahead there were to be many problems involved in the missionary education and activities of Methodist children. The first step was the creation of a "Children's Department" under the direction of a vice-

president, with a Baby Division for children five and under and a Junior Division for those from the age of six to fourteen. Mrs. J. E. Leith was the first to hold this office. Closer grading began in 1914 and was put in effect in 1926, the divisions being baby, primary, and junior.

A problem early recognized and long continued was that of co-operation between the various boards of the church responsible for work with children. As early as 1898 a memorial from the White River Conference Society was presented to the Woman's Board of Foreign Missions. Although this first memorial was not approved, it set in motion a persistent movement, and the following year similar memorials were brought in from the Northwest Texas and St. Louis conference societies, the latter presenting the problem in a graphic way:

For some years the juvenile work of the Woman's Foreign Missionary Society in the St. Louis Conference, and we believe not in this conference alone, has been greatly suffering. The societies are either dragging out a lingering existence or have died altogether. This is a source of great sorrow to us, for unless the children are educated in a missionary spirit, the outlook for the future of our work is discouraging indeed. There may be many causes for this failure in the juvenile work but it seems to us that one is preeminent. The only time in which it seems possible to gather the children together for a monthly meeting is Sunday afternoon, but the Sunday afternoon hour throughout the Church is very generally occupied by the Junior Epworth Leagues.

The Woman's Foreign Missionary Society most thoroughly appreciates the great work these Leagues are doing. We would not for one moment antagonize it. We desire only to work in harmony with them, and we believe that the two societies could thus work together greatly to the advantage and spiritual efficiency of both. We think that this might be accomplished by the Junior Epworth Leagues either uniting with the Juvenile Missionary Societies one Sunday in the month, or by giving over the conduct of the meeting on that Sunday entirely to the Juvenile Missionary Societies. We most earnestly believe that not only would the Junior Leagues suffer no detriment by such an arrangement, but that their zeal would be quickened and their efficiency as a working power in the Church be greatly increased.

This can only be brought about through the weight and authority that a recommendation from the General Conference to that effect would carry with it. We therefore respectfully urge upon the Woman's Board of Foreign Missions that it memorialize the General Conference at its next session, May, 1902, upon the expediency of recommending such action to the Junior Leagues, and that the memorial be of such a nature as will impress our fathers and brothers with the importance of such action to the woman's work.

The Foreign Board concurred in this recommendation and a memorial to General Conference was presented in accordance with it, though to no avail. At the same time the Woman's Board of Home Missions, deploring the small number of children's Home organizations, began to call for conferences with the general Board of Missions, the Woman's Board of Foreign Missions, the Epworth League Board, and the Sunday School Board "to see

if the work of these boards cannot be so adjusted as to secure more harmonious and permanent results in the missionary instruction and activity of the children and young people of our Church."

From this time on, the records of the Home and Foreign Boards and of the Epworth League Board are full of references to meetings planned and even to plans agreed upon. It was not until 1926, however, that the General Conference voted favorably upon the proposed union of Junior Missionary Societies and Junior Epworth Leagues into Epworth Junior Societies. Just prior to this change the Woman's Missionary Council authorized the election of a full-time superintendent of children's work, and Miss Althea Jones, who had served the Council as a volunteer worker in this capacity since 1918, became the paid worker. Under her experienced guidance and help much was done to avert losses which normally would have occurred because of the change, and children's work continued to grow steadily.

The Epworth Junior Society existed for four years as one division of the Children's Department of the Woman's Missionary Society. During this time the Epworth League Board provided general weekly programs for juniors throughout the year with the exception of fourth Sunday programs, which were provided by the Woman's Missionary Council. In addition to this two months in the summer were set aside for a period of intensive mission study, at which time units prepared by the Missionary Education Movement for children were studied under the leadership of missionary women.

In 1930 the Epworth League Board withdrew from the field of children's work, and for the first time the Woman's Missionary Council undertook to provide weekly programs for World Children's Circles on the primary level and Boys and Girls World Clubs for juniors. In the same year Miss Constance Rumbough, a former missionary to Manchuria and Poland, had become secretary of Children's Work, Miss Jones having been killed in an automobile accident. Out of the richness of her missionary experience Miss Rumbough evolved a program which brought spectacular results. Within one year the children participated in the project sponsored by the Committee on World Friendship of the Federal Council of Churches by sending as a result of their summer study more than three hundred treasure chests filled with gifts to the children of the Philippine Islands. In the fall they sent warm clothing and toys to refugee Russian children in Manchuria, and the following spring they raised funds for coal to heat the mission schools in Korea, a need which would not have been met without their help. Throughout the entire year they poured pennies into a fund for the purchase of a special ant-proof piano to be sent to the children of the Belgian Congo. In addition to these special projects the children gave in that year, 1930, \$43,561.20 for the support of regular Home and Foreign work of the Woman's Missionary Council.

At the same time much was done to bring the flavor of foreign lands into the lives and thinking of Methodist children. In 1930 the boys and girls of

Mexico made forty-nine beautiful cabinets filled with their own handwork and sent them to the children of the United States as an expression of gratitude for good-will bags which had been sent to Mexico two years before. These exhibits, housed for the most part in state capitals, delighted the children who were able to see them. Missionaries contributed articles which were assembled into interest boxes to use as illustrative materials for mission study units. Children's costumes and stereoptican slides of other lands were also available. Efforts of a similar nature were made to bring alive work in the home field for the children.

In view of the great strides which had been made in effective missionary education for children during the quadrennium, the legislation of the General Conference of 1934 came as a stunning blow to the women. It provided that all missionary education for primaries and juniors should be carried on co-operatively with the Board of Christian Education through existing church school channels; no longer would there be separate missionary organizations for children. The superintendent of Children's Work of the Woman's Missionary Society became the secretary of Children's Work, and, instead of having direct responsibility for organizations, her work became largely that of stimulating interest on the part of church school teachers and in co-operating with them in the promotion of missionary units in the church school. The Baby Division no longer existed as such, but the Adult Division of the Woman's Work inaugurated "Baby Specials" which were interpreted as being "cultivation of parents of children under six years of age for interest in and contributions to the kindergarten and child welfare work of the Woman's Missionary Council."

When the co-operative plan went into effect, Miss Noreen Dunn was elected secretary of Children's Work, and it was her difficult task to explain the new plan; to satisfy the many missionary women who after long years of work with the World Clubs and Circles felt that the children had been "taken away" from them; and to heal the hurt of Council and conference officers and lead them to work in a program which had been inaugurated without their approval or consent. So well did she fulfill her task that the five years in which the co-operative plan was in operation were ones of rich gain in many respects. Although reports showed a considerable decrease in the number of junior boys and girls being reached, it was true that in many smaller churches where World Clubs and Circles had not formerly existed, boys and girls were now being reached through strong, fresh missionary units which were written into their school lesson materials. These units, largely on emphases projected by the Missionary Education Movement, were planned by a special co-operative committee composed of representatives of the Board of Missions and of the Board of Education.

Perhaps the most successful of all units so prepared were the ones on the American Negro. Two quotations from local secretaries are typical of many

which were received following this study: "It is a revelation to us teachers and the children are intensely interested in the contribution of the Negro race to our civilization." Another wrote: "It is too bad that a study of this kind is not had oftener, for many of our men and women of today would have an entirely different viewpoint if they had had a study like this when they were younger."

The amount of money given by children to the Woman's Home and Foreign Work through the years was impressive, but the widening of friendships, the deepening of sympathies, and the growth in ideas of Christian world citizenship on the part of children themselves were by far the most important results of this phase of the work.

With the coming of Methodist unification, a co-operative plan for missionary education of children was adopted, and Miss Ruby Van Hooser, formerly a Southern Methodist missionary to Japan, was made Secretary of Children's Work of the Board of Missions and Church Extension of The Methodist Church.

Work with Young People

The earliest young people's society of which there is record was organized in 1876 at Chestnut Street Church, Louisville, Kentucky. Twenty young ladies enrolled as charter members, and in the first year of organization they sent \$100 to China for the education of a Chinese boy. By 1880 other societies for young people had been organized in the North Carolina, Baltimore, St. Louis, Tennessee, and Louisville Conferences. The missionary emphasis in these groups must have been effective if the record of the society in Savannah, Georgia, is in any way typical. From it the minister's son and his wife, the Rev. and Mrs. R. W. MacDonell, and Miss Hattie G. Carson, went as missionaries to Mexico. Later Miss Carson was transferred to Cuba as a missionary, and Mrs. R. W. MacDonell after the death of her husband in Mexico became the first administrative secretary of the Home Department of the Woman's Missionary Council.

Although no age distinction between young people and children was given in the joint constitutions provided for them by the Home and Foreign societies in early days, it was generally understood that children's societies included ages six to sixteen, and young people's societies included those from sixteen to twenty-two. Until 1906 reports for young people and children were given jointly. During part of this time finances were credited on a fifty-fifty basis, so that it is impossible to know how much money came from each group or how many organizations there were in each. In the year immediately prior to the formation of the Woman's Missionary Council, the Home Board reported 177 young people's societies with a membership of 3,961, and the Foreign Board reported 552 societies with 10,023 members.

With the organization of the Council in 1910 provision was made for a

vice-president whose responsibility it was to promote young people's societies. Mrs. J. E. Grubbs of Kentucky was the first person to fill this position, and she made an eloquent plea to unify the work for young people, even though the adult Home and Foreign societies had the choice of uniting or remaining separate. The Council agreed to Mrs. Grubbs' proposal and approved the constitution providing for a united society among young people between the ages of fourteen and twenty-two. Although the term "young people" was often interpreted as meaning only young women, the young men were by no means left out. At one time a resolution was presented from the conference secretaries asking the Board to take under serious consideration "organizing our young women under a special name with a special work to do," as a means of stimulating more interest on the part of members. Instead of approving this resolution, the executive committee suggested that societies might be made up of young men as well as young women, the inference being that more interest would thereby automatically spring forth.

The work among young people grew rapidly. By 1926 there were 1,764 societies with a membership of 32,640 and annual gifts, including supplies, totaling \$60,000. It was at this time that the Council decided to employ a full time superintendent of Young People's Work. Miss Julia Lake Stevens was the only person ever to be employed by the Council in this capacity. Miss Stevens had spent three years as a teacher in the Hiroshima Girls School in Japan, and it was appropriate that that institution be selected as the foreign special for the Young People's Missionary Societies. During the last year of the quadrennium the young people made a love gift of a concert grand piano to the school, over and above their conference pledges. Difficult as the country's financial situation was at that time, the young people raised \$2,729.70 for the piano. With the co-operation of the Houck Piano Company of Nashville a Steinway Grand, valued at \$3,050, with freight charges and duty amounting to an additional \$830, was sent to Japan as a love gift to the Hiroshima Girls School from the young people of Southern Methodism.

During Miss Stevens' term of office the organizational side of the work was greatly improved. Summer camps and district conference for young people were promoted. Additional grading was accomplished and separate literature was prepared for two groups: the intermediates from thirteen to sixteen, and the senior young people, from seventeen to twenty-five. Real progress was made in drawing the young people themselves into the direction of their own organization and participating in planning programs and activities in keeping with their interests and needs.

Scarcely had the organization for young people been completed when the General Conference of 1930 lifted the Department of Young People's Work out of the Woman's Missionary Council and placed it under the supervision of the Board of Christian Education. Although the women were unprepared for such drastic action, the idea of co-operating with other agencies in the

church which worked with young people had always been uppermost in their minds. Miss Stevens wrote in her report for 1928:

The hope of the future lies in the working out of a careful and painstaking program of Christian education for our young people, a program planned not only to meet the needs of one organization, but a united program so comprehensive in its scope, and so compelling in its appeal that it will challenge every young person in the Church and make him know that there is a place for him in God's plan of service, and that His World Kingdom can be realized only by the united effort of all.

Two years later, in 1930, just a few weeks before the sudden change was decreed, there appeared in the report of the Committee on Young People's Work of the Woman's Missionary Council the recommendation, "That the young people's educational plans, such as mission and Bible study classes and leadership training work, shall permit of the fullest cooperation with other young people's organizations, such as the Young People's Department of the Sunday School, and Epworth League."

Since twenty-three was the top age limit set for the young people's division of the new Board, the women immediately set about to conserve the interest and membership of the young women between the ages of twenty-three and twenty-five who had formerly been included in the Young People's Missionary Societies. Provision was made whereby such young women should be members of the regular circles of the adult auxiliary, members of the Business Women's Circles, or members of separate circles of their own which would be integral units of the auxiliary. Special literature was prepared for the use of the young women's circles, and provision was made for the election of conference secretaries of Young Women's Groups. The direction of this work in the Council was placed immediately under Mrs. B. W. Lipscomb, secretary of Education and Promotion.

It was difficult for women involved in the changes which took place so radically and so suddenly in their relationship to both children and youth to understand the manner in which such changes occurred. The fact that the General Conference provided for women members on the general Board of Christian Education was small comfort to those who felt their interests in and contribution to missionary education of young people had been ignored and suddenly cut off without warning. One searches the record in vain, however, for even an inkling of the pain or sense of confusion which must have been felt. With their usual ability to recover quickly, the women looked for the good and ignored the deplorable in all they put into writing. The statement of Mrs. J. W. Perry, president of the Council, is typical:

This transition period when the young people are to be transferred to the new Board is calling for patient and sympathetic cooperation. Through the Board of Christian Education a unified program of religious and missionary education is to

be provided for the Young People of the Church. The deep concern of all should be for a program that will challenge the young of our Church and win them for Christ and his kingdom. By virtue of the fact that the President of the Missionary Society is a member of the Local Church Board of Christian Education, she is privileged to share in the promotion of Christian and missionary education for all the young people of her church.

Perhaps the spirit which most generally prevailed in the end was best expressed by Miss Stevens in her last report to the Council, as she said:

I would not be keeping faith with the young people if I did not rejoice with them in the larger opportunities for fellowship, for study, and for service that will come to them through the new program. As one superintendent beautifully expressed it, it is as if the young people were being graduated into something that will be finer and richer and more challenging. They graduate with our prayers and our love and with an assurance of our life-long interest in them and in the youth of every generation, for they are our friends, our daughters and sons, the future leaders of our Church.

With the coming of Methodist unification in 1940, the women of Southern Methodism retrieved their lost inheritance and were again allowed the privilege of participating in a program of missionary education for the girls and young women of their new church.

CHAPTER VI

Strengthening the Home Base

AS work grew in the Home and Foreign societies prior to 1910, it became increasingly clear that it could no longer be carried on entirely on the basis of volunteer leadership. While the promotional work done through conference societies and some aspects of the overall task could be carried on advantageously with such leadership, certain tasks, particularly in the area of field administration, literature production, and education and cultivation, required the full-time sustained attention of qualified women. When the Board of Missions was set up with the Woman's Missionary Council as a section, constitutional provision was made for the election and employment of full-time secretaries to be responsible for well-defined phases of the Board's activities.

Nashville, Tennessee, which had long been the natural headquarters of both the Home and Foreign societies, was fixed as headquarters of the Board and all full-time secretaries were required to establish residence there. The Methodist Publishing House, 810 Broadway, housed the offices of the Board for some ten years until the purchase of the Doctor's Building (first called the Lambuth Building) made it possible for the Board of Missions to have a home of its own. The sixth floor of the building was reserved for administrative offices and a chapel sufficiently large to accommodate the annual sessions and similar meetings. Under the efficient management of Mr. J. F. Rawls, treasurer of the General Section of the Board, the Doctor's Building paid for itself with money received from rents, and was free of debt at the time of unification in 1940.

Administrative Secretaries and Their Work

With few exceptions the women chosen to head the various lines of work at headquarters were those who had given richly of their time and effort in volunteer service and were well qualified for the new tasks. Mrs. J. B. Cobb, corresponding secretary for the Foreign Department, and Mrs. R. W. MacDonell, corresponding secretary for the Home Department, had served their respective societies in similar capacities before the formation of the Woman's Missionary Council. For four years prior to the union of the Boards Mrs. Cobb had served as associate corresponding secretary, assisting Mrs. S. C. Trueheart who in 1895 had succeeded Mrs. McGavock, the first corresponding secretary of the Woman's Board of Foreign Missions. During her four years as Mrs. Trueheart's associate Mrs. Cobb visited the Orient, gaining first-hand information of mission stations in China, Korea, and Japan. In addition

to this valuable background she had also become well known for her activities in organizing the Woman's Foreign Missionary Society in South Georgia, where for nineteen years she served first as corresponding secretary and later as president of the conference. When Mrs. Cobb presented her resignation in 1914, the Council reluctantly released her from full-time service but immediately elected her as one of its managers.

Mrs. R. W. MacDonell's line of succession had been equally distinguished. In 1901 she was elected to succeed Mrs. R. K. Hargrove, who had followed Miss Lucinda B. Helm as general secretary of the Woman's Board of Home Missions. Mrs. MacDonell more than any other person was responsible for the development of the city mission work of the Home society, a work which she continued with even greater results after the formation of the Woman's Missionary Council. Like Mrs. Cobb, she, too, had served for nine years as corresponding secretary of the South Georgia Conference Woman's Foreign Missionary Society. This service was a natural expression of the lasting zeal for missions which was engendered in her heart during the time she and her husband lived in Mexico, where he died during the eighth year of his ministry as a missionary. When Mrs. MacDonell resigned from active work in June, 1919, she had given eighteen years of full-time service to the work of Home missions. Later she was commissioned to write the biography of Miss Bennett, which was published under the title *Belle Harris Bennett, Her Life Work*.

During the existence of the Woman's Missionary Council, from 1910 to 1940, three women served as administrative secretaries of Home Work and five as administrative secretaries of Foreign Work. Miss Mabel Head, who had served as educational secretary for the Woman's Missionary Council during the first quadrennium succeeded Mrs. J. B. Cobb as corresponding secretary of the Foreign Department in 1914. Ill health forced Miss Head's resignation in 1917, and Miss Esther Case, missionary to Mexico, who had been brought into the office to assist Miss Head, became acting Secretary of Foreign Work. At the beginning of the third quadrennium in 1918 constitutional changes called for the election of two secretaries of Foreign Work and two secretaries of Home Work for the Council. Miss Case was elected as Secretary in charge of Latin America and Africa, and Miss Mabel K. Howell, who had taught at Scarritt and who had been largely responsible for the development of the Bureau of Social Service of the Council, was made Secretary in charge of Oriental Fields.

In the area of Home administration in the 1918 revision Mrs. MacDonell was assigned to Deaconess and City Mission Work, and Mrs. J. W. Downs, who had for four years been a member of the Woman's Missionary Council by virtue of her office as president of the Central Texas Conference Society, was made administrative secretary in charge of Educational Institutions and Social Service. In June, 1919, Mrs. MacDonell resigned and Mrs. J. H.

McCoy, president of the North Alabama Woman's Missionary Conference and a manager of the Board of Missions, was elected to serve as secretary of Deaconesses and City Missions. With the coming of Mrs. McCoy to the Board, the work of the Home Department was divided into territorial areas with Mrs. Downs in charge of the Western and Central Division and Mrs. McCoy in charge of Eastern and Gulf States Division. After six years of service Mrs. McCoy was recalled to the presidency of Athens College where she had previously served with great distinction. At the next meeting of the Council, in March, 1926, Mrs. A. B. Smith, president of the Tennessee Conference Society and Director of the Literature Depository of the Council, was elected to fill the vacancy.

In 1926 the General Conference amended the constitution of the Board of Missions to provide for a general secretary and but one secretary each in the Home and Foreign Departments of the woman's work. When the Executive Committee of the Council met in June, 1926, to make adjustments occasioned by this action, the choice between the two secretaries who had been elected to serve in the Home Department seemed logically to fall on Mrs. Downs, the senior secretary, who had to her credit eight years of highly successful experience in administration.

The choice in the secretaryship of the Foreign Department, however, could not be so logically resolved, since both secretaries had served most acceptably an equal length of time. It was finally decided that Miss Howell, because of her versatility and early experience, should be asked to become a secretary of the Department of Education and Promotion, thus leaving Miss Case, a former missionary, to carry on the administrative work of the Foreign Department. Scarritt College, however, had never been reconciled to the loss of Miss Howell to the Board in 1918, and she was immediately recalled to the faculty to become professor of Foreign Missions. She was also elected a member-at-large of the Council so that it was possible for her to continue to make a double contribution to the cause of missions.

From 1926 until shortly before her death in 1932 Miss Case continued as the sole administrative secretary of the Foreign Department of the Woman's Missionary Council. Many felt that she had "laid down her life for Africa," since it was on her way to visit the Congo Mission that she first discovered the recurrence of a malady which immediate treatment would probably have allayed. For the sake of the work she would not turn back, and by the time she reached the States again there was little hope for her recovery. Even with death close at hand she kept on with her work, bringing it to a beautiful and triumphant close, having given thirty-eight years of service to the cause of Christ in other lands.

Several months before her death Miss Case expressed a desire to have someone ready to take her place. Miss Sallie Lou MacKinnon, an able foreign missionary of Maxton, North Carolina, who was at that time on the West

Coast ready to return to China after her furlough, was recalled to Nashville, and began a period of orientation preparatory to becoming administrative secretary of the Foreign Department. Assuming responsibility for the administrative work in foreign fields in the midst of the depression years was no easy task. Miss MacKinnon's own experience as a missionary in China, her strong belief in democratic procedures, her insistence upon the development of a vigorous, indigenous leadership within the churches abroad, her keen, analytical mind, and her dynamic personality combined to make her a leader wholly suited to the exigencies of the day.

When the new Woman's Division of Christian Service of The Methodist Church made provision for the administration of its vast work at home and abroad, Miss MacKinnon was elected executive secretary for China and Central and South Africa of the Foreign Department. At the same time Mrs. J. W. Downs, who had served the Council as administrative secretary of Home Work for twenty-two years, was made executive secretary of the Bureau of Town and Country Work of the Home Department. The records of the educational, social-evangelistic, and medical work in home and foreign lands contain repeated references to these two women and their predecessors and give some indication of the great influence they had in shaping the policies and guiding the destiny of the missionary enterprise supported by Southern Methodist women through the years.

Education and Promotion Secretaries

The educational work of the Woman's Missionary Council during the first quadrennium was entrusted to the educational secretary, Miss Mabel Head, who had served for four years under the Woman's Board of Home Missions as associate secretary in charge of work with children, young people, and students. In general Miss Head was given responsibility for the total program of missionary education, which included the promotion of mission studies for all age groups, including students, and for the cultivation of candidates for full-time missionary service at home and abroad. Assisting her in this work was a strong group of unpaid workers, three of the Council's vice-presidents: the first vice-president in charge of children's work, the second vice-president in charge of work with young people, and the third vice-president, charged with the promotion of Christian stewardship and mission study. Although a number of changes were made with respect to the first and second vice-presidents, Mrs. J. W. Perry served in the capacity of third vice-president throughout the quadrennium and was of great help to Miss Head in the promotion of mission study.

In the general area of organization and cultivation, the Council's field secretary, Miss Daisy Davies, and six managers of the Council, two for each of the geographical divisions (Eastern, Central, and Western), worked diligently to organize new societies, to increase membership, and to secure more

active and understanding participation of the women in all lines of the society's work. Before the first quadrennium ended, the need for a full-time paid secretary was apparent and urgent, and in 1913 Mrs. B. W. Lipscomb of Mississippi was elected to serve the Council as Home Base secretary. One of the duties immediately assigned to her was that of conducting correspondence with and receiving reports from the secretaries of the Home and Foreign Departments of the conference societies. It will be recalled that at the time of the formation of the Woman's Missionary Council the merging of Home and Foreign societies at the conference and local levels was not made obligatory. Those societies which chose to merge were given a constitution which provided for a Home and a Foreign Department, which made possible a continued, though modified, separation of these lines of work. During the first quadrennium the move in the direction of complete union went quietly and steadily forward. Mrs. Lipscomb's election came just one year prior to the constitutional changes which dissolved the two departments and made organic union complete, and the task of "corresponding with home and foreign secretaries" was not a simple one. The choice of Mrs. Lipscomb as Home Base secretary was providential: her fairminded, sweet-spirited personality enabled her to smooth the way for organic union by making satisfactory adjustments at many difficult points, thereby endearing her to women throughout Southern Methodism.

Literature production during the first quadrennium rested in the hands of a full-time editorial secretary, Mrs. A. L. Marshall. This office was abolished in 1914, however, and the work of the educational secretary was enlarged to include publicity and the production of literature as well as mission and Bible study, the missionary education of students, and cultivation of candidates. Mrs. Hume R. Steele of Nashville was elected to fill the post. At the same time the Home Base secretary was given the added responsibility of maintaining a depository for the sale and distribution of the Council's literature to the societies. The reorganization in 1918 provided for four administrative secretaries for the Council and a Secretary of Literature. Miss Sara Estelle Haskin, who had served as editor of the *Young Christian Worker* since 1915, became the Council's choice for this work, thus relieving Mrs. Steele as educational secretary of a heavy responsibility.

The 1922 revisions of the Board of Missions' constitution changed the name of the Home Base secretary to Cultivation secretary in charge of organization, and the distribution of literature was assigned to the Department of Literature. The relief to Mrs. Lipscomb, however, was short-lived, for two years later responsibility for mission and Bible study was placed in her office where it remained until the time of unification in 1940. This change, however, gave to Mrs. Steele the opportunity to devote full time to candidate cultivation. The constitutional changes of 1926, which reduced the number of administrative secretaries in the Board of Missions, financially enabled

the Council to strengthen the Department of Education and Promotion by the election of two full-time secretaries, Miss Althea Jones for children's work and Miss Julia Lake Stevens for work with young people.

From 1926 to 1940, except for changes made in candidate cultivation and work with young people, the distribution of labor remained essentially the same. For twenty-one years Mrs. Lipscomb accepted with grace and handled with wisdom and efficiency the work given her to do. In March, 1934, she declined to stand for re-election as secretary of Education and Promotion, and Mrs. Helen B. Bourne, professor of Religious Education at Athens College, Athens, Alabama, and a member-at-large of the Council, became her successor.

Mrs. Bourne's connection with the Woman's Missionary Council had begun with its formation in 1910, when she was Secretary of the Home Department in the South Carolina Conference. During her six years as the Council's secretary of Education and Promotion, Mrs. Bourne built upon the excellent work done by Mrs. Lipscomb and continued with the development of new procedures. These met with such approval and appreciation of the women who participated in making plans for this department of work in the new Board of Missions and Church Extension that she was elected Secretary of Missionary Education in the Joint Division of Education and Cultivation of the new Board. In this capacity she was able to use her many abilities for the work which devolved upon her during the difficult days of adjustment which attended unification.

Growth in Membership

The small group of intrepid women who formed the General Executive Association in 1878 had a very simple plan for their work: "A society in every church, with every woman and child a member; an offering from each, sent to the central point, and a report of its expenditure." This first plan of membership extension set the high point of perfection toward which the women strived in the years which followed, a goal which was reiterated in plans for the new Woman's Society of Christian Service authorized at the time of Methodist unification, sixty-two years later. Although this goal was never reached by Southern Methodist women during the life of the Woman's Missionary Council, the rate of increase in societies and in membership through the years was steady and sure.

At the end of its first year of cultivation the General Executive Association (Foreign) reported in 1879 a growth in societies from 24 to 208, with a membership of 5,820 women. During the first year of the Parsonage Society 90 societies were organized with a membership of 1,607. When Mrs. Lipscomb made her first report as Home Base secretary just prior to the completion of plans for organic union of conference and local societies, in 1914, she reported a total of 3,403 foreign departments, or societies, with a member-

ship of 76,977, and 3,884 home departments, or societies, with a membership of 90,801.

As the women stood on the threshold of organic union in 1914 they were deeply concerned lest this final change should result in great losses to the work. They therefore renewed the original membership goal of 1878 and instituted a church-wide campaign "to organize an auxiliary in every church with every woman and child a member." Records for the first year following union of the home and foreign societies showed 4,582 adult auxiliaries with a membership of 107,347. This membership figure, as compared with 167,778 members for the combined departments of the preceding year, should not be interpreted as a loss in membership, but rather as a result of counting only once women who had held membership in both departments. Actually the growth for the year in terms of new members and new societies was phenomenal: 1,100 new auxiliaries, 27,000 new members, and an increase of \$28,000 in giving over the preceding year.

"Fears and forebodings have proved groundless," Miss Bennett wrote in her annual message that year, and "Faith has become sight." While rejoicing in the gains that had been made, Miss Bennett pointed out,

We still have great unoccupied field of more than eleven thousand churches. More than twelve hundred thousand women, girls and young children who sit in the pews of these unreached churches, and who help to make up the congregations of all other churches in our Methodism, know but little of the awful need of the non-Christian world or of the unreached millions in our own land. How can these, our very own, know the joy and peace of fellowship with Christ unless their hearts and minds be opened to the privilege of helping Him win the world?

Many varied methods were used in making the work of the Woman's Missionary Society more efficient and more effective and in bringing more women into its membership. "The records show, however," Mrs. Lipscomb wrote in 1928, "that methods which we have proudly set forth in recent years as new and original were all in vogue in the early days of the organization. There can be nothing new in missionary promotion. The best we can do is to revive what has been successfully done by the pioneers." But the old truths were presented in many new ways, and membership continued to grow through the years until a high peak of 346,418 women in 9,296 societies was reported for the year 1940. These figures, fine as they were, represented only a small portion of the total number of women in the church. The Re-evaluation Report of 1928 which was a comprehensive survey of the work of the Woman's Missionary Council stated the ever-present concern of the Council:

There must be a way to challenge the attention and awaken the interest of every church woman. The method of approach is vital. The woman of today has many causes presented to her for support. She cannot espouse all of them. Those causes

which appeal to her as worthy of her time and effort get it; others are ruled out. How to present the tremendous concerns of the modern missionary enterprise to her attention and claim for them her interest is a problem worthy the most serious, prayerful consideration of every missionary woman.

Plans to capture the interest of young women, which were begun when the work with young people was turned over to the Board of Education in 1930, were ever being expanded. The legislation of the General Conference of 1930 stipulated that only those women twenty-four years of age and over were eligible for membership in the society, an arbitrary restriction which was revised in 1934 so that the auxiliary constitution could read: "Any woman twenty-four years of age and over, or one under twenty-four years of age who has assumed the responsibilities of adult life through marriage or vocation may become a member of the auxiliary by giving prayer, service, and a contribution to the annual budget."

While no special promotion was given to them, Business and Professional Women's Circles were encouraged and recognized through the years as a legitimate and important part of the Woman's Missionary Society, and many of the young women received into the society found their way into such circles.

The elimination in 1934 of stated membership dues was interpreted by Mrs. Lipscomb as being the first opportunity to make the membership of the missionary society coextensive with the woman membership of the church. This provision was in Mrs. Lipscomb's opinion largely responsible for the fact that although finances slid constantly downward during the depression, organizations and membership continued to rise, and an encouraging and enlivening number of young women were brought into active membership in the society.

During the last years of the Council, the Woman's Missionary Societies of China, Cuba, and Poland were inserted in alphabetical order among the conference societies in the homeland, and the record of organizations and membership included statistics from these countries whenever available. These organizations which were the result of the work of missionaries in foreign lands were referred to as "Our Sisterhood of Service around the World." The lack of a conference organization in the Congo and the development of autonomous churches in Brazil, Japan, Korea, and Mexico prevented the inclusion of their statistical records; but they, too, were thought of as belonging to the great "World Sisterhood" of the Woman's Missionary Society. The final figure of membership brought into the Woman's Society of Christian Service from the Southern Methodist Church in 1940, however, represented only those conferences within the territorial bounds of the United States. Societies in China, Cuba, Poland, and Africa automatically became units of the World Federation of Methodist Women along with societies of the autonomous churches and of other countries where the

Methodist Episcopal Church and the Methodist Protestant Church had projected women's work.

Missionary Education

One of the chief problems faced by leaders of the scattered missionary societies in early days was the planning of programs which would be informative, inspirational, and worth while. A few fragmentary but precious records tell of things some of these early societies did in their monthly meetings: the members of one society darned their bachelor preacher's socks as a means of employing their time profitably; another studied their Sunday school lessons together; still another group passed a motion to the effect that no subject except one bearing upon missionary matters should be introduced during the time allotted to their meetings, and by way of emphasis passed an amendment which levied a ten-cent fine against any woman who violated this rule. The wonder is that with so little guidance and information as was then available so much loyalty to their societies should have been engendered.

This situation changed rapidly, however. Provision was made in the first auxiliary constitution in 1878 for monthly meetings for "business and the communication of intelligence," and for reading circles. In July, 1880, the first issue of *The Woman's Missionary Advocate* came from the press and provided the means whereby monthly program suggestions, mission studies, and information related to every phase of woman's work could be made available to the societies. The distribution of printed reports of the General Executive Association (later the Woman's Board of Foreign Missions) and the early publication of leaflets on various subjects also provided a means for the dissemination of missionary intelligence. An ambitious three-year reading program of mission study was projected. The original plan was that the books should be prepared by Bishop Haygood at a cost of five dollars a set. Little is revealed concerning the success of this particular plan, but records do show that in 1883 a book entitled *Missions of the Methodist Episcopal Church, South*, by Bishop A. W. Wilson, and later another entitled *The East by Way of the West*, by Bishop E. M. Marvin, were used by the society as a basis for study.

In the Parsonage and Home Mission Societies reading courses were also recommended, and beginning with 1894 the minutes carried lists of books for a three-year course of study for adults and for a two-year course for young people. The authors and titles of these books indicate their timeliness and the evident expectation that they would be used for serious and thoughtful study.

From the beginning of the movement women of the Methodist Episcopal Church, South, co-operated in and furnished leadership for interdenominational mission study. In 1900 a United Committee for Foreign Missions was set up, and the Woman's Foreign Missionary Society began immediately to be identified with this movement and to use the current recommended books

in societies and in summer schools of missions. Two years later the Parsonage and Home Mission Society was asked to confer with other denominations concerning a similar plan for Home Missions reading courses. In 1903 an interdenominational committee was called and courses were jointly planned. From that date on these courses were recommended for use by Southern Methodist women. Later the Missionary Education Movement emerged as the co-operative body which planned and published study books for adults, young people, and children in the area of both home and foreign missions. Women of the Methodist Episcopal Church, South, made a valuable contribution to this movement both by participation in the planning and criticism of the approved studies and also by providing authors for the books on various occasions. In writing of this phase of the history of mission study Mrs. B. W. Lipscomb said in 1928, "This spirit of cooperation which was manifested in mission study and reading courses was an outstanding characteristic of our leaders from the beginning of the organization. We owe much of our progress and vision to the eagerness with which Southern Methodist women have entered every co-operative line of service open to them."

Before the formation of the Woman's Missionary Council, mission study was promoted through the corresponding secretaries of the boards and conferences of both societies. After 1910 the responsibility for this phase of the educational program, as has already been noted, was placed in the hands of a full-time educational secretary and the third vice-president of the Council. Later it was handled by the secretary of Education and Promotion. The first statistics available showed 997 classes with 17,818 members. The 1940 reports showed 9,040 classes with 162,417 members. The record year, however was 1930, with 10,950 classes and a total membership of 224,133. The Bible study classes ran even higher in number and in membership.

By way of encouraging higher standards of work in the societies, a Standard of Excellence was provided each year which gave credit points for each line of work entered into and developed by a society. Later, under Mrs. Bourne's leadership, this credit system was replaced by providing an Efficiency Aim by which each society measured its own growth and progress. Many conferences gave special recognition to societies having achieved this aim. In the area of mission study provision was made for Council recognition of societies having conducted their classes in accordance with plans and procedures recommended by the Department of Education and Promotion. In her report for 1940 Mrs. Bourne wrote:

Without overstating the case, it can be said that the great majority of some ten thousand missions classes are doing a really intelligent and stimulating type of study and are conducted by a leader who has had special preparation for the particular course and directs a four or six-weeks course with a class of vitally interested missionary women who discover and achieve definite purposes in these

studies. Reports of such classes tell of results in personal and community life and of far reaching values to the cause of Christian missions.

The studies to which Mrs. Bourne referred included not only home and foreign missions, but studies in stewardship, in Bible, and in various phases of the program of Christian Social Relations. When the General Section of the Board of Missions began the annual publication of a mission study book for use by the entire church, the women participated helpfully and wholeheartedly in the promotion of these studies.

The program of leadership training in the area of missionary education was extensive, intensive, and effective. Through co-operation with the Board of Christian Education leadership schools and pastors' schools in many of the conferences carried one or more of the approved study courses for the year. Missionary conferences at Mt. Sequoyah, Arkansas, and Lake Junaluska, North Carolina, were yearly events, often planned and projected jointly by the General and Woman's Sections of the Board. These two conferences were especially keyed to the needs of conference superintendents of study and gave them excellent preparation for their conference and district work. In later years these conferences actually grew into leadership schools which, by a method of rotation, specialized in training certain specified conference and district officers along with the superintendents of study. During the last years of its existence the Woman's Missionary Council co-operated with the annual conferences in sending a limited number of prospective missions teachers for a six weeks' term of study at Scarritt College.

The use made of leaders so trained was described in Mrs. Bourne's report for the year 1939:

One of the more recent and productive developments in the study program has been that carried on by the Conference Superintendents of Study and the district secretaries in the districts of most of the conferences. They have planned for regular teams of picked leaders to attend a Study Leader's Meeting in each district in September, spending a day at a central place in the district. This group follows a carefully worked out program of training for auxiliary leaders in preparation for the study of the topic which has been taught in missionary conferences, pastors' and leadership schools during the summer. Thus, in the summer, conference and district leaders are prepared, and in turn they share this special preparation with auxiliary leaders, so that the entire study program is gradually being lifted to a high standard of efficiency with unlimited possibilities for the future.

Training in Stewardship

Early in the history of woman's work training in stewardship was deemed an essential part of the process of creating missionary mindedness. In the Woman's Board of Foreign Missions Mrs. E. R. Hendrix gave emphasis to this important phase of Christian living through her leadership of the Department of Systematic Giving. In the Board of Home Missions the

Department of Tithing was led successfully and successively by Miss Emma Tucker, Mrs. Luke Johnson, and Mrs. J. W. Perry. As third vice-president of the Woman's Missionary Council Mrs. Perry continued her leadership in this important area.

The concept of the stewardship of life, generally attributed to a much later day, was deeply implanted in the thinking of the women as the Council first began to function. Mrs. Perry's report at the annual meeting of 1912 amply illustrates this point:

It has been said that the Bible presents two great programs to believers: One is a program of self-conquest, growing into a consecration of ourselves and substance, which is stewardship; the other is a program of world conquest, making Christ Lord of all, which is missions.

It seems a most fitting time, when we come together for the first time as one body to plan and work for the world-wide conquest of the gospel, that we should at the same time make plans for that other program of self-conquest, for the two programs are inseparable. Missions gives to stewardship its largest significance; stewardship gives to missions the temporal basis of support and success. The success of the Woman's Missionary Council in answering the call of the nations will depend on the willingness of the individual members of our body to give themselves and their substance to the task. . . .

It seemed therefore a wise planning that combined Christian stewardship and mission study into one department. No more important department could have been outlined, nor one that is more vital.

With the reorganization of the Council's work from time to time, responsibility for stewardship, along with mission study, came ultimately to rest in the hands of the Secretary of Education and Promotion. For a time provision was made for stewardship to be included once each quarter as a definite emphasis in the program materials. Later, when this arbitrary provision was laid aside, stewardship came to have a natural emphasis on at least three important occasions in each year's program: in the pledge service, in the Week of Prayer, and in the Harvest Day program. Special leaflets and study books were provided from time to time, and on a number of occasions Bible studies were in reality stewardship studies based on scriptural interpretations. As the needs of the world were presented, hundreds of members of the Woman's Missionary Societies responded with a more consecrated stewardship of life and financial resources.

Supplies

In the year 1894 Mrs. J. H. Yarbrough was asked to create and superintend a Department of Supplies for the Woman's Parsonage and Home Mission Society. Noted for her broad sympathies and Irish wit, Mrs. Yarbrough was by temperament and background well suited to this personal and delicate work. She had a deep appreciation for the ministry and a sincere admiration

for the pioneer preacher families who followed the people as the West was opened and developed.

None of the unwanted missionary barrels with their cast-off rubbish had a part in the procession of supplies sent to preachers through Mrs. Yarbrough's department. Her standards were high and her rebuke to any group which sent unworthy goods was scathing. Meticulously she secured exact information as to the size and type of clothes needed by various members of each family and saw to it that suitable useful articles were sent. Money, with her, was out of the question and not acceptable. "Ours is an emergency fleet," she once wrote. "If properly fitting clothes are sent, we meet the emergency, but if we send money it will go into the preacher's work or to pay arrears." For twenty-eight years Mrs. Yarbrough served in this capacity as the preachers' friend, shielding them from the receipt of unworthy gifts and at the same time careful to avoid the pitfalls of pauperization which she knew was possible even in the ministry. After her resignation in 1922 the work of the Department of Supplies was transferred to the Home Base Secretary.

As the work of the Department expanded it came to include in addition to gifts for parsonage homes supplies for both Home and Foreign projects. For a limited time even conference orphanages were recipients. Money came to be acceptable as gifts since it was more practical to assist on the Foreign field in that way. One of the first gifts was \$95 for the purchase of a printing press to further the work in Shoochow, China. In 1933 \$1,600 was raised for refrigeration for mission schools. At times it was possible to send gifts other than money. One of the most interesting was the sending of layettes to Korea for Miss Helen Rosser to use in rural health work. The variety of supplies which could be sent to Home projects was limitless, and it was possible for children and young people to send boxes in keeping with some particular study course.

The value of supplies sent annually to approved projects reached an all-time high of \$131,298.80 in the year 1927. The total value indicated by records of the Woman's Missionary Council from 1910 to 1940 was well over \$2,500,000. Add to these figures the thousands of dollars in money and supplies given by Southern Methodist women to relief, particularly in Poland and China, and something of the magnitude and significance of this practical expression of Christian sympathy and concern becomes apparent.

Specials

The women responsible for the establishment of the Woman's Missionary Council were convinced that the membership should support the work in Home and Foreign fields as a whole and not be assigned Specials for which they might develop proprietary interest. Nevertheless, specials continued to be appealing to the local women, and many spontaneous requests for them were received. The work of placing Specials in conferences and auxiliaries

with its attendant records and reports was the responsibility of the Secretary of Education and Promotion. In 1934 this work was transferred to the offices of the administrative secretaries of the Home and Foreign Departments.

Two types of Specials, however, were actively supported through the Department of Education and Promotion up to the time of unification. One was the annual Week of Prayer observance with its Home and Foreign Specials. Although it did not have universal support, by 1939 it was reported that approximately three-fourths of the societies had observed the Week of Prayer with offerings totaling \$70,291.97. There is no way to estimate the great spiritual blessings which came to the women as they studied, meditated, and prayed together during that week.

At a much later date emphasis was placed on Baby Specials in an effort to enlist the interest and participation of mothers and close relatives of little children in the work of the Woman's Missionary Society. It was hoped that parents would be made conscious of their responsibility in creating a home atmosphere in which children could grow naturally and normally in their appreciation of and interest in people around the world. Money received through this channel went to aid in infant welfare work at home and abroad. The success of the project was evidenced by the fact that by 1939, \$11,411.09 was received for that year alone.

Life Memberships

Provision for life memberships began in the Woman's Foreign Missionary Society in 1878. At first such memberships carried with them life exemption from the payment of dues, but later this provision was eliminated and the auxiliary constitution declared, "Such membership should be considered as an honor and should not release the holders from the obligations of active membership." From the beginning life memberships proved very popular. As early as 1882 there were 186 life members and 7 honorary life members of the Woman's Foreign Missionary Society. In 1896 the tenth annual report of the Woman's Parsonage and Home Mission Society enrolled its first four honorary life members as: Mrs. S. L. Dryden, Bishop W. W. Duncan, Mrs. W. W. Duncan, and Miss Lucinda B. Helm. Bishop Duncan was the first man to become an honorary life member of the Society.

At the 1927 session of the Woman's Missionary Council, Dr. W. G. Cram, General Secretary of the Board of Missions, told the following interesting story:

Since June 11, 1900 I have been a life member of the Woman's Missionary Society. The occasion by which I was inducted into this relationship, that has been a badge of honor through intervening years of missionary service of various kinds, was to me unique and thrilling, colorful and historic. Just six days before, on June 5, after a long, serious and pleading courtship on my part, I had married the Corresponding Secretary of the Kentucky Conference Woman's Foreign Mis-

sionary Society. After two brief days of honeymoon, the Corresponding Secretary left the side of the young and unsophisticated preacher for the annual meeting of the Conference Society.

After filling my Sunday appointment I also hastily found my way to the place where the Conference was being held. As I took my seat in the conference room, the President, Miss Belle, as we lovingly called her in Kentucky, . . . said: "Brother Willard has just come in, ladies. He is now one of us. Let us make him a life member. I will give five dollars. Come on, ladies, now how about the balance?" In a very short time my name was ordered enrolled as a member for life.

Since that time, through a period of twenty-eight intervening years, I have observed that the women of the Church have been serious about the business of missions. . . . And now, since May of 1926, I have a different relationship to the missionary enterprise of the Church and I find that my "life membership" of twenty-eight years' duration with its fellowships and contacts with leaders of the Woman's Missionary Movement, stands me well in hand.

Financial provisions agreed to by the Woman's Missionary Council with regard to life memberships in the society were: Life memberships (or memorials) for children under six years of age, \$5; children over six, \$10; adults, \$25. Honorary life memberships were \$100, and honorary life patrons, \$300.

In 1930 the Virginia Conference presented to the Woman's Missionary Council the die of a life membership pin which had been designed by Mrs. Edith Denny White for use in that conference. The pin bore three symbols, a star, a circle and a cross, representing the Light of the World, the Circle of Eternity, and the Atonement. The pin was accepted with gratitude by the Woman's Missionary Council and became its official emblem of life membership in the society.

The presentation of memorials and life memberships came to be one of the most cherished activities on the part of auxiliaries and conference societies. The stories back of these life memberships are full of deep and sincere sentiment. The tears of humility and joy, which came to be an almost inevitable part of every presentation, drew members more closely together in their devotion to one another and to the Cause they represented. At the same time it is impossible to estimate the extent of accomplishments on the mission fields by the thousands of extra life membership dollars that were poured into the Council treasury. In 1939 the last year for which figures were available, approximately 3,947 life membership and memorials brought in more than \$47,000.

Literature

The Literature Department of the Woman's Missionary Council had its roots in the beginnings of both the Home and Foreign societies and was described by Miss Sara Estelle Haskin as having a "royal heritage sprung from four distinct lines." The earliest of these lines was the leaflet material provided by both the Foreign and Home Boards. In 1879 the General Executive

Association (Foreign) appointed a publishing committee of three to publish and circulate such materials as needed at a cost not to exceed \$300. Within two years' time more than 35,000 leaflets had been produced. In 1883 it was decided to elect an editor and publisher of pamphlets, and Miss Maria Layng Gibson was the first to hold that position. Her first report indicated that sixteen varieties of pamphlets were issued quarterly, including program materials which carried topics for discussion. Succeeding editors found it difficult to supply the demand for this literature, and by 1896 20,000 of each variety of monthly leaflets were being issued. For this ever-increasing task Mrs. Janie McTyeire Baskerville, the last editor under the Woman's Board of Foreign Missions, received \$150 a year for her services.

In the Home field a similar type of material was available. In 1889 Miss Lucinda Helm headed the Woman's Work in the department of Church Extension and distributed 89,000 pamphlets. When the Parsonage and Home Missionary Society took over the work, Mrs. Arabela Alexander was elected editor of leaflets. In 1906 the Woman's Board of Home Missions assumed this work, and it was the responsibility of Miss Mabel Head, associate secretary, to get out the literature. As the work grew, a Department of Literature and Press Work was organized to handle the production of leaflets, other literature, and publicity. Miss Estelle Haskin, who was teaching at the Methodist Training School in Nashville, was elected editor of leaflets in the department on a volunteer part-time basis.

In writing later of the history of this phase of the production of missionary literature for women, Miss Haskin said:

It is difficult to estimate the value of this method of education. Doubtless much of our present missionary interest and enthusiasm comes from the work of those who labored through the years in sending broadcast what was termed "the leaves of healing." Some of the titles used provoke a query in our minds as to the contents; good leads they were. Among them we find: Put Your Cookies Low, A Female Pioneer, Blue Ribbons, Only a Little Heathen, Go Quickly, A Chinese Love Feast, and Mrs. Parady's Perquisites.

A second distinct line of inheritance for the Department of Literature in the Woman's Missionary Council was found in the publicity work in which Mrs. Luke Johnson was pioneer. In 1903 she outlined comprehensive plans for giving news of home missions to the secular press. She and Mrs. L. P. Smith were immediately elected superintendents of this work, one to serve east of the Mississippi and the other west. The publication of a missionary news bulletin was begun in that year which served as a medium for carrying fresh news to auxiliaries and also to church publications and the secular press. In 1906 this work, too, was placed in the office of the associate secretary in

Nashville. With the formation of the Woman's Missionary Council the bulletin was merged with one that had been started by the Foreign Board, and in 1918 they were placed in the Department of Literature under the direction of Miss Estelle Haskin. The bulletin consisted of a large sheet of paper folded in the center so as to make four pages, two of which were used by Miss Haskin for the publication of Council news, and two of which were left blank for use in publishing conference and local missionary news and for the general promotion of conference work.

Church papers, particularly the *Christian Advocate* of various conferences, were generous in their provision of space for missionary news. The woman's pages of the *Advocate* were largely given to the work of the Woman's Missionary Society, especially after the revision of conference society legislation made possible the election of a Superintendent of Literature and Publicity in each conference.

The development of the Secular Press Bureau, with Mrs. Maud M. Turpin as editor, proved to be an invaluable avenue for the dissemination of missionary news in both church and secular publications. Mrs. Turpin's outstanding service with regard to the celebration of the Golden Jubilee in 1928 merited the passing of a special resolution of appreciation by the Woman's Missionary Council. Mrs. Turpin's services through the years included not only handling publicity related to the Council and its work but also the editing of *The Council Bulletin*, which summarized in an attractive, readable form the annual Council reports and proceedings. Its speedy publication made possible rapid dissemination of Council actions and greatly facilitated the promotion of the work in general. As a final tribute to Mrs. Turpin's able and effective work, the Executive Committee of the Woman's Missionary Council in April, 1938, unanimously elected her editor-in-chief of *The Council Bulletin* for life.

The third line of inheritance of the Literature Department closely paralleled that of the development of leaflets in point of time and need. In her first annual report to the Executive Association in May, 1879, Mrs. D. H. McGavock wrote: "We labor under one great disadvantage in having no organ or accredited medium for the dissemination of missionary intelligence relating especially to woman's work." This disadvantage, however, was of brief duration; for at the next annual meeting the publication of a magazine to be known as the *Woman's Missionary Advocate* was authorized, and in July, 1880, the first issue came from the press. Mrs. F. A. Butler became the first and only editor of the cherished magazine at a salary of \$500 a year.

In the seventh Annual Report of the Woman's Board of Foreign Missions Mrs. McGavock wrote, "The *Woman's Missionary Advocate* is a live organ, and the woman who edits it and the ten thousand women who read it are

wide awake. From the first it has vindicated its right to be our paper, has justified our faith in its success, and beautifully illustrated our happy choice in its editor. It is the bond of union between the conference societies—a living, pulsating bond." At the time of its merging into *The Missionary Voice* in 1910, it was a magazine of forty-eight pages with a list of 22,000 subscribers.

The publication of the Woman's Home Mission Society's magazine, *Our Homes*, began in 1892, and during the eighteen years of its existence it had a succession of three brilliant editors—Miss Lucinda Helm, Miss Emily Allen, and Miss Mary Helm. With a subscription price of fifty cents and no advertisements *Our Homes* often struggled for its very existence, but at the time of its absorption into *The Missionary Voice* it had 23,000 subscribers and had accomplished the unbelievable financial feat of contributing \$5,000 to the cause of home missions during its lifetime.

The Missionary Voice, authorized at the time of the unification of the boards in 1910, was a publication for both the General and Woman's sections of the new Board of Missions and as such inherited not only *The Woman's Missionary Advocate* and *Our Homes*, but also became successor to the general Board publication *Go Forward* which had been established in 1901, with *The Missionary Reporter* and the *Review of Missions* as its illustrious forerunners. With the merging of these three magazines into *The Missionary Voice* two editors were elected: Dr. G. B. Winton and Mrs. A. L. Marshall. The men who succeeded Dr. Winton through the years were Mr. Robert B. Eleazer, Dr. A. J. Weeks, Dr. E. H. Rawlings, and Dr. Elmer T. Clark. Women editors who followed Mrs. Marshall were Mrs. E. B. Chappell and Miss Estelle Haskin. The joint magazine grew and changed in keeping with the modern developments in periodical publications. In 1930 the number of illustrative pictures were increased, a rotogravure section was added, and a four-color cover was used. In 1932 an even greater innovation was the change of the name from *Missionary Voice* to *World Outlook* in order to convey through the name the larger implication of missions and to connote more nearly the work at home and abroad as well as social reform and international relations. In September, 1940, by action of the Committee on Missions and Church Extension it carried the new imprint as a magazine of The Methodist Church.

The fourth line of inheritance for the Department of Literature of the Woman's Missionary Council was in the area of children's publications. The Woman's Board of Foreign Missions at its annual session in 1887 recommended that conference secretaries ascertain the number of prospective subscribers there would be for a juvenile magazine to be priced at twenty-five cents per year. Four years later the *Little Worker*, a children's paper which had been started by the North Georgia Conference, was taken over by the Board, and its editor, Miss Annie Marie Barnes, was retained for a period of approximately twenty-four years. In 1909 the name was changed to *Young*

Christian Worker, and eventually in order to meet expenses the subscription price had to be doubled.

In October, 1927, the *Young Christian Worker* and *Epworth Juniors* were merged into a magazine known as *Juniors*. Through the pages of this magazine the two Boards provided material for weekly sessions with junior boys and girls. When the Epworth League Board withdrew from the field of children's work in 1934, the magazine *Juniors* once more became the official children's missionary magazine of the Woman's Missionary Council and its name was changed to *World Friends*.

In an attempt to fill the gap left vacant by the withdrawal of the Epworth League Board, the Woman's Missionary Council undertook to supply units of study to be used in weekly sessions with primaries and juniors. Summer months were devoted to the use of Missionary Education Movement studies recommended for children, but separate booklets were provided each of the other three quarters of the year. For primaries these booklets contained resource materials and suggested procedures for twelve weekly sessions. For juniors the booklets contained only resource materials with suggested procedures appearing each month in *World Friends*. At the same time the magazine carried supplementary materials in keeping with the units of study, as well as stories in the general area of world friendship.

With the coming of the co-operative plan for the missionary education of children in 1934, the Executive Committee of the Woman's Missionary Council voted to continue *World Friends* as a magazine for the children of the church. The Methodist Publishing House, which had financed the printing and mailing of the magazine, agreed to continue in this capacity provided the number of subscriptions warranted the magazine's publication. However, the subscriptions declined steadily until its discontinuance became imperative. The last issue appeared in September, 1935.

Through the years the Literature Department of the Council provided yearbooks, leaflets, and other materials needed for the Young People's Missionary Societies, so long as they were in existence. After the dissolution of these societies by the General Conference of 1930 the Woman's Missionary Council no longer had any part in the creation of missionary literature for the use of youth. With the coming of the co-operative plan for the missionary education of children, representatives of the Woman's Missionary Council participated in the committee responsible for making plans for joint literature; and responsibility for the editing of missionary units for use with primary and junior children was divided equally between the editors of children's publications of the Board of Christian Education and the editorial department of the Woman's Missionary Council.

The history of the gradual emergence of a Department of Literature in the Woman's Missionary Council is a long one. During the first quadrennium, as has already been indicated, the Editorial Secretary had responsibility for all

literature production, including the editing of the woman's page of *The Missionary Voice*. The only exception to this was *The Young Christian Worker*, which had an editor all its own. Publicity was placed in a separate bureau at that time.

The beginning of the second quadrennium of the Council saw an end to any semblance of a literature department. The work of editing leaflets, year-books, and similar literature, plus the work formerly done by the Bureau of Publicity, was placed in the office of the Educational Secretary, Mrs. Steele. The woman's section of *The Missionary Voice* was edited by various women secretaries of the Board, and the matter of distributing literature was placed in the office of the Secretary of Home Base, Mrs. Lipscomb. Only *The Young Christian Worker* continued with its own editor.

Thus was the work of creating, editing, and distributing literature scattered abroad, and the problems of publicity placed in an office already over-burdened with responsibility. The piece-meal editing of *The Missionary Voice*, however, was soon ended at the request of the secretaries themselves. At a called meeting of the Executive Committee of the Council, held during the session of the Board of Missions in 1915, Mrs. E. B. Chappell was elected editor of the woman's section of the magazine and began her duties in July of that year.

With the coming of the third quadrennium in 1918 the trend toward the development of a department of literature began. Miss Estelle Haskin, who had become Miss Barnes' successor in 1915, was elected educational secretary in Charge of Literature, and her duties included the editing of all leaflets and special literature ordered by the Woman's Missionary Council and the direction of the work of publicity. She also continued as editor of *The Young Christian Worker*.

At the time these changes were made, the Council women, dissatisfied with the development of *The Missionary Voice* and the small amount of space allotted to woman's work, asked that the magazine be given to them exclusively for the promotion of their work. This petition was denied by the Board of Missions, but plans were immediately laid for the enlargement of the magazine, and Mrs. Chappell was re-elected editor of the woman's section.

Four years later, in 1922, Miss Haskin's office became responsible for the distribution of literature as well as for its creation. Miss Ellasue Wagner, on leave of absence from Korea, was placed in charge of the literature depository, and the services of Miss Alliene Friday were secured for the editing of *The Young Christian Worker*. Deaconess Emily Olmstead, who had served as Miss Bennett's secretary for the last four years prior to her death, was also added to the staff. The fact that these three women were all gifted writers indicates the care Miss Haskin took in developing the department. At the time of unification her associate was Miss Juanita Brown, who continued in editorial work in the new church.

In 1926 Miss Haskin was elected as successor to Mrs. Chappell, who

resigned as editor of the woman's section of *The Missionary Voice* because of ill health. With Miss Haskin's election all of the responsibilities for the literature and publications of the Woman's Missionary Council were finally co-ordinated within the Department of Literature. The literature depository of the Council and the Service Department of the General Section of the Board were combined. Although Literature Headquarters continued to remain under Miss Haskin's general supervision, this department was largely entrusted to an efficient corps of workers headed at first by Mrs. A. B. Smith.

The Woman's Missionary Council was also responsible for the creation of a permanent literature which has served well the cause of missions at home and abroad. There were biographies, histories, missionary stories, mission study books, books on stewardship, and Bible study books of a devotional nature. During the Jubilee year three outstanding books were published: *Belle Harris Bennett, Her Life Work*, by Mrs. R. W. MacDonell; *Memories of Scarritt*, by Maria L. Gibson and Sara Estelle Haskin; and *Women and the Kingdom*, by Mabel K. Howell.

No discussion of the literature of the Woman's Missionary Council would be complete without some recognition of the creative literary ability of Miss Estelle Haskin, who was able to put into words the vision of a Christian world and write of the ways of bringing it into being. Her book, *Women and Missions*, written in 1920, not only stirred the hearts and minds of the membership but furnished financial resources which could be plowed back into the work. The accumulated royalty was used first to pay for the painting of a portrait of Miss Belle Bennett, which the Executive Committee voted should be hung in the Board of Missions Chapel beside the portrait of Bishop Lambuth and other missionary pioneers. The action of the committee at that time provided that the balance of the royalties should be held in reserve and used to send Miss Haskin to visit the mission stations of Brazil and Cuba. The results of this trip were seen throughout the Council's literature and in her preparation of the children's study book, *Building the Americas*, sponsored by the Missionary Education Movement and used interdenominationally. Still later, in the fall of 1928, the Executive Committee voted, quite unexpectedly, to use proceeds from this same book to send Miss Haskin on a three-month visit to England for a period of study and refreshment. Again in 1936 the book financed Miss Haskin's visit to our work in Mexico. Rich results accrued from each of these trips.

During the days immediately preceding unification, the Executive Committee of the Woman's Missionary Council began to think in terms of a final history of their work which would bring together the whole thrilling story of its development from 1878 to 1940. Miss Haskin was unanimously elected to be the author of this book. The days of unification were, however, too strenuous for her frail body, and she ended her creative, earthly career in September, 1940, shortly after having been elected joint editor of the

magazine she had helped to raise to a place of eminence in Methodist history. *World Outlook* will long bear the imprint of her originality and of her dreams for a better world patterned on Christian principles and rooted and grounded in prayer.

Other Home Base Activities

The record of other home base activities—candidate cultivation, missionary giving, Christian social relations, the development of the world sisterhood—are found elsewhere in this history, since they can best be understood and appreciated against the background of the development of work at home and abroad.

The reviewing of efforts to perfect the organization of the Woman's Missionary Society, and the strong emphasis placed on various lines of cultivation and education may easily lead to the conclusion that the growth and development of societies was an end in itself. But if the concerns of membership and giving seem sometimes to have created a feverish anxiety on the part of leaders, it was only because of the pressing call for expansion which came with a growing awareness of the great unmet opportunities which lay before them and of an overwhelming sense of obligation to maintain worthily the institutions and projects which had already been entrusted to their care as instruments of God's love in the world.

As the story of the growth of work in various lands is unfolded, its appealing beauty will be enhanced by the remembrance of the countless bands of women who, with incredible devotion and loyalty, constantly augmented the resources of service, money, and prayer which girded the expanding program of Christian missions at home and abroad.

PART II
FOR THIS CAUSE

CHAPTER VII

At Work in China

EDUCATIONAL WORK

The Foundation Years

ALTHOUGH in the early days the Board of Missions did not recognize wives of the men in foreign fields as missionaries, these women greatly influenced the development of the missionary movement both in the United States and abroad. It was an arduous life which confronted the families of the first Southern Methodist missionaries to China, and Mrs. Charles Taylor and Mrs. Benjamin Jenkins were forced to return home because of ill health, the latter dying en route. Both families buried a baby in Shanghai. The third family, Dr. and Mrs. W. G. E. Cunnynggham, were more fortunate in matters of health; and Mrs. Cunnynggham diligently mastered the language to the point of being able to translate small books which were both unique and useful in educational work in China. After successfully teaching her own servants to read and write, she extended her talents to a small school. After her return home because of the broken health of her husband, Mrs. Cunnynggham was tireless in her efforts to awaken church women to the needs and opportunities for missionary work in China. She served as a manager of the Woman's Board of Foreign Missions for many years and in 1906 was elected Honorary Life Manager of the Board.

The activities of Mrs. Young J. Allen and Mrs. J. W. Lambuth were equally inspiring. Women in the South were thrilled by the stories of the work of these women and others like them who in addition to their other tasks supported themselves when no funds came from the homeland during the Civil War. Mrs. Lambuth had as a girl put in an offering plate at a missionary anniversary of the Mississippi Conference a card bearing the inscription, "I give \$5.00 and myself"; and to the end of her life she did just that. James W. Lambuth, also a native Mississippian, was from infancy destined to a life of service by his pioneer preacher father: "In heart felt gratitude to God I dedicate this child to the Lord as a foreign missionary, and I now add a bale of cotton to send him with." With such a heritage it is not surprising that in the Lambuth family the missionary spirit and passion found its fullest force. In many ways the most remarkable member of the illustrious family, Mrs. Lambuth, generated a contagious spirit which for years inspired and motivated the Woman's Missionary Movement of Southern Methodism. Her influence was of lasting importance in the formulation of the early policies and procedures of woman's work in China.

Miss Lochie Rankin

In 1878 Miss Lochie Rankin, the intrepid little teacher from Milan, Tennessee, arrived in Shanghai as the first missionary sent out by the Woman's Foreign Missionary Society of the Southern Methodist Church. Her assignment was to assist Mrs. J. W. Lambuth in the Clopton Boarding School, which had been built by money from the sale of Mrs. D. H. McGavock's wedding veil diamonds. In this one instance is epitomized the elements which made the missionary enterprise of Methodist women so successful: the consecrated giving by women at home for the promotion of work for women abroad by missionaries and by the wives of missionaries, all three groups seeking God's wisdom in order to do His will.

With amazing rapidity Miss Rankin mastered the language sufficiently to be able to extend the work. Within a year she had opened Pleasant College, a grade school, at Nanziang, a city fifteen miles from Shanghai. The results of her tireless efforts were soon apparent: enrollment in the college grew from 14 to 30, which was all the building could accommodate, and several day schools were established. In response to Miss Rankin's call for help, her younger sister, Dora, then only eighteen years old, offered her life as a missionary. In 1879 she arrived in China, where she assisted Miss Lochie in the establishment of day schools for children in Nanziang and Kading. After six years of loving service, Miss Dora Rankin died, and the Woman's Missionary Society, grieved by the tragedy, accepted a new inheritance—a grave in China, symbol of a life laid down for Christ across the sea.

Miss Lochie's grief over the loss of her young sister seemed to channel her energies and intensify her efforts not only to keep intact all that she and Miss Dora had begun but to extend it beyond their earliest hopes. The first opportunity came with surprising rapidity, when, after ignoring the labors of missionaries for many years, the literati of Kading finally appreciated Miss Lochie's efforts and begged her to open an Anglo-Chinese school. Leaving Miss Kate Roberts and Miss Ada Regan, her newest recruits, in charge at Nanziang, Miss Lochie began daily travels between Nanziang and Kading, supervising schools in both cities. After a time this arduous journey in uncomfortable canal boats forced her to leave the schools in Nanziang to other supervision and to move to Kading, where she was the first foreign woman to sleep in that great walled city. Mrs. J. B. Cobb has left a graphic account of these pioneer efforts:

All classes had to be accommodated. The gifted son of the official; the shrewd, quick-witted son of the tradesman; the less brilliant son of the day laborer—all heard the old, old story with the child of the poorest coolie. The school was arranged in every particular to suit the Chinese. There were no stoves, no wooden floors, only large rooms with bare stone floors which even the bright winter sunshine could not make comfortable. Despite the heat of summer, the rooms were

endurable only during that season. At last riots became common in the city, and though Miss Rankin's work was not disturbed, it was deemed wise for her to remove to Nanziang. The work in the two places was very exhausting, but she met all her engagements through cold, rain, heat and illness; and the school in Nanziang increased in interest and numbers, the power of the Gospel penetrating all classes.

In 1901 the Board of Missions adopted the policy of restricting the work in China to prefectural cities, and the Woman's Board of Foreign Missions decided to close the work in Nanziang and Kading. This decision was a source of real distress to Miss Rankin, and for a number of years, out of her own meager salary, she paid the expenses which made possible the continuance of the day school in Nanziang. Her new appointment was to Huchow, where she opened a school for boys, while her associate, Miss Ella Coffey, concentrated her efforts on the establishment of the Virginia School for girls. The Huchow assignment had its rewards for many promising Christian laymen and ministers were developed from Miss Rankin's "boys."

For forty-nine years Miss Lochie gave the best that she had to China under widely varying circumstances. Beginning her sojourn under the Empress Dowager, Tzu Hsi, she lived through the fall of the Manchu Dynasty, the birth of the Chinese Republic in 1912 under the leadership of Sun Yat Sen, and the rise to power of Chiang Kai-shek. She saw her beloved China torn by internal conflict and wounded by foreign aggression. In 1894-95, she saw Japan defeat China and receive as the prize the island of Formosa; she witnessed the aggression by Russia, Great Britain, Germany, and France as they leased Chinese territory and secured railroad, mining, industrial, and political rights; she lived through the Boxer Uprising in 1900; she was there during the turbulent years of Japanese aggression; and she saw the smouldering fires of communism, which had been lighted years before, burst into flame as civil war tore the country. Miss Lochie's work was a bright thread running through this disturbed pattern, and she along with other missionaries developed a series of strategically located centers from which evangelistic, educational, medical, and social work radiated into outlying areas.

During the span of Miss Rankin's lifetime the women of Southern Methodism expanded their work in the homeland, including the first work among Negroes, and sent their representatives to Brazil, Mexico, Cuba, Korea, Japan, Africa, Manchuria, and Poland. Scarritt College was founded to train workers for these fields, and to this quiet campus Miss Lochie retired, bringing inspiration to countless young women who followed in her train. It was fitting that this modest little pioneer should be the first person buried from beautiful Wightman Chapel, which through the years was to be the scene of many moments of high consecration for those who followed after her. Her grave in Woodlawn Cemetery in Nashville is often visited by those who

would pay homage to one who broke the trail for Woman's Work in China in the early, difficult days.

Shanghai: McTyeire School

During the three years that Dr. Young J. Allen was superintendent of the China Mission, he became convinced that the General Work and the Woman's Work could and should complement each other, and his overall, long-range planning aimed at this objective. Dr. Allen advocated that the two be "mutually dependent and yet independent, without conflict of interests, neither overlapping nor interfering, but each dovetailing into the other, compactly organized and united in bonds of closest alliance and helpfulness," and the Woman's Board heartily concurred. When in 1884 Dr. Allen called for five men and nine women to meet the needs of the China Mission, Miss Laura Askew Haygood, sister of Bishop Haygood, was among those who responded. Miss Haygood came to China with a background of rich experience, having been an outstanding high-school teacher in Atlanta and later having pioneered in home mission work in that city. She soon came to share Dr. Allen's conviction that a definite effort should be made to reach the sons and daughters of China's upper class in order that strong and influential leadership among the Chinese themselves might be developed.

The result of their combined concern and efforts was McTyeire School in Shanghai, and with its opening in 1893 a new era was begun in Woman's Work in China. During the seven years in which Miss Haygood served as principal, McTyeire became the leading girls' school in China. Concerning it, Mrs. J. B. Cobb wrote:

The beautiful story of this remarkable school and of the new world it was bringing into the narrow lives of Chinese girls was told over and over until it extended from Canton to Peking, and girls from ten provinces of China sought McTyeire as a place for education. In 1913 the patrons, among them the most influential men of Shanghai, having become interested in securing a new home for the school, gathered in McTyeire's parlor and projected a plan for its permanent enlargement. The revolution soon after kept them from perfecting their plans, but their interest in the school continued.

The ever-growing patronage demanded a change in location. The original quarters in the French Concession had become unsuitable for a boarding school due to the rapid business expansion of that area. In July, 1916, Miss Helen Richardson, of St. Louis, who had become principal of McTyeire after Miss Haygood's death in 1900, after a thorough search, purchased a handsome property of nine acres in a desirable suburb of Shanghai. A semi-foreign residence of twenty-five rooms, with little expense, provided space for the girls of the more advanced classes and for three missionaries.

Miss Haygood had founded McTyeire School, and Miss Richardson had seen it suitably relocated. Each succeeding principal left some physical evidence of her administration, but there was no way to record their influence

in the lives of countless Chinese women who, in turn, have exerted a Christian influence upon China and her people. After Miss Richardson's death in July, 1917, Miss Alice G. Waters was appointed to manage the school briefly until Miss Martha Pyle came as the new principal. During Miss Pyle's administration Clopton-Lambuth Hall, a residence with accommodations for more than four hundred girls, was built in 1922 at a cost of \$165,000. While Miss Lois Cooper was principal, the Alumnae Association built a splendid gymnasium, and a friend from America provided for a long-desired home economics department.

In the fall of 1925 Miss Sallie Lou MacKinnon became McTyeire's fifth principal. It was she who helped the school successfully through the crisis created by the Chinese nationalist movement, ultimately turning the reins of direction over to Miss Grace Yang, capable and gifted sister of President Y. C. Yang of Soochow University. As though to tie this new era to the past, Miss MacKinnon reported in 1929: "In April we moved from 'old McTyeire' a large magnolia tree planted by Miss Haygood when McTyeire was founded. Because of a new building to be erected the tree had to be moved, and we wanted it at McTyeire for its beauty and its history. It weighed three tons and is growing beautifully." In 1934 a beautiful new Richardson Hall was erected, which included administrative and departmental offices, library, study halls, and a large auditorium with a seating capacity of 1,200 persons. The dedication of this building was made part of a belated celebration of the fortieth anniversary of McTyeire, a thrilling occasion in which the student body of 1,225 joined with alumnae in a procession led by the first three graduates of the class of 1900.

Throughout the years McTyeire was self-supporting, except for the salaries of the missionaries. It successfully weathered the Japanese invasion of 1937, providing a haven of refuge for various dislocated groups and for three years housing the Laura Haygood Normal School of Soochow. At the time of Methodist unification the enrollment was the largest in the school's history. Although founded primarily for the purpose of reaching upper-class girls, McTyeire was a melting pot for students from all types of homes and from all parts of China. These girls took places of leadership in many walks of life, and in countless ways passed on to others the gifts they had received from their alma mater.

Soochow: Early Days

Woman's Work in Soochow—wealthy, conservative, walled city, center of culture since ancient times—was also begun by the wife of a missionary. In 1881 the Woman's Board granted an appropriation which enabled Mrs. A. P. Parker to open a small boarding school for girls, and through her untiring efforts foundations were laid for more extensive work in Soochow. Known first as East Side Boarding School, the name was later changed to

Mary Lambuth School. In 1887 Miss Lou Phillips, who had come to China with her doctor sister in response to Dr. Allen's call, took over responsibility for Mary Lambuth School. Later Mrs. J. P. Campbell directed its affairs until 1895, when Miss Martha Pyle became supervisor.

While Miss Phillips and Mrs. Campbell were busy with Soochow's first boarding school for girls, another development was taking place in West Soochow with the opening of a number of day schools for boys by Miss Virginia Atkinson of Opelika, Alabama, who was transferred from Shanghai to Soochow in 1889. Because of the difficulties encountered in traveling across a city honeycombed with congested canals and winding, narrow streets, Miss Atkinson consolidated four of the most important day schools and moved with them into an ancient forty-room Chinese residence in West Soochow. The school and its attendant evangelistic work for women grew so rapidly that a second house was secured. With this added space a girls' school, known as the Sallie V. Stewart Day School, was also begun. Because of the rapid expansion of all phases of the West Soochow work, the boys' school was given into the keeping of Miss Mary Tarrant, and Miss Atkinson devoted her time to the Sallie V. Stewart School and its related activities. Out of these early beginnings grew three thriving and distinctive educational institutions—Laura Haygood Normal School, Davidson Girls School, and Atkinson Academy. An additional development was the famous Moka Garden Embroidery Mission.

Soochow: Laura Haygood Normal School

When Miss Martha Pyle became the supervisor of Mary Lambuth School in 1895, she began at once to urge its enlargement in order that the Christian men who graduated from Soochow University might not necessarily be handicapped by marrying wives who were not Christian. In keeping with this idea the Board voted to move Mary Lambuth Primary School to Shanghai, combining it with Clopton School and making it one of the feeder primary schools attached to McTyeire. At the same time plans were made for the establishment of a new and larger school in East Soochow to be named for Laura Haygood, and Miss Pyle was commissioned to begin it. In the fall of 1902, in a building borrowed from Soochow Hospital, Laura Haygood Memorial School was opened with two promising pupils. By 1906 a sturdy new building was ready for occupancy and the school began its steady climb to fame.

When Miss Belle Bennett and Miss Mabel Head visited China in 1916, they gave careful consideration to the growing demand that one of the high schools be converted into a training school for primary teachers. The ultimate decision was that Laura Haygood, because of its proximity to Soochow University, was the logical school to effect this change. Under the direction of Miss Mary Lou White of the Virginia Conference, Laura Haygood Normal

School became a flourishing institution. The Kindergarten Training School, which had begun in connection with Davidson Memorial Girls' School, was moved from West Soochow to become a department of the Normal, with Miss Kate Hackney continuing as its head. The Senah Staley Kindergarten, located near Laura Haygood, was made the demonstration center. In 1919 Miss Louise Robinson became director of the school, and under her leadership it gained rapidly in prestige, quickly outgrowing its quarters. The Week of Prayer offerings for 1925 made possible the erection of a well-equipped modern demonstration school which became a model for both private and government primary schools and kindergartens. Among the members of the staff was Miss Sadie Mae Wilson of the Tennessee Conference.

During the political upheaval of 1927 Miss Kwe Yuin Kiang, a graduate of Laura Haygood and of Peabody College, Nashville, Tennessee, took Miss Robinson's place as principal. During Miss Kiang's term of office Laura Haygood was again in 1935 made the recipient for a share of the Week of Prayer offering. By June, 1937, the new administration building, MacKinnon Hall, named in honor of Miss Sallie Lou MacKinnon, had been built and a new auditorium was nearing completion. Other changes and improvements had been made, so that faculty and students alike anticipated the opening of a new chapter in the history of their beloved school. Then war came, and Laura Haygood became a refugee school, housing itself for three long years on the McTyeire campus in Shanghai.

When Japanese authorities returned the school, the plant presented a far different picture from the beautiful one so fondly remembered. But Laura Haygood staff and students set to work to restore order and loveliness to that which remained, and once again Soochow became the center of a creative life. Credited with being the only Christian normal school in the huge Kiangsu Province, Laura Haygood was the only school providing training for kindergarten teachers.

Soochow: Davidson Girls' School

Davidson Bible School was open in East Soochow in 1897 by Mrs. Julia Gaither for the purpose of teaching Chinese Christian women to read the Bible and to do personal evangelistic work. The school was named in honor of Mrs. A. L. Davidson of Baltimore, one of the early managers of the Woman's General Executive Association. In 1904 the Bible School was transferred to West Soochow and combined with the Sallie V. Stewart School for Girls and included industrial work for women. This combined work became known as Davidson Girls' School and was under the direction of Miss Virginia Atkinson, supervisor of the numerous day schools for boys and girls in Soochow.

Building after building was added to accommodate the expanding work, one of which was Louise Home, built in 1882 as a residence for the Rankin

sisters in Nanziang and transported by boat the eighty miles to Soochow to be used as a home for missionaries. Miss Atkinson expanded the work of the school to include a kindergarten for the very young girls wishing to attend Davidson School. These small children were brought to the school on the backs of servants and hobbled around the buildings in bound feet or sat for hours on seats meant for older students, their small, mutilated feet dangling above the floor. Miss Atkinson sent two young women to Japan to be trained for the kindergarten work, and upon their return the pre-school was opened in a building provided by the South Georgia Conference and furnished to suit the needs of these small girls. Shortly afterward a training department for kindergarten teachers was begun under the direction of Miss Nevada Martin of Mississippi and probably was the first such school in all China. The building for this school was provided by Miss Atkinson's own North Alabama Conference. In 1916 this department was transferred to Laura Haygood Normal School with Miss Kate Hackney continuing as its director. The famous Moka Garden Embroidery Mission, considered as the industrial department of the school, was housed on the Davidson School compound.

Through the years Davidson Girls' School was blessed with strong leadership. Miss Louise Robinson followed Miss Atkinson as head of the school and was in turn succeeded by Miss Olive Lipscomb and Miss Lillian Knobles, both of Mississippi. In 1925 Mrs. Z. N. Tsiang, for many years president of the China Conference Woman's Missionary Society, became principal of Davidson, thus having the honor of being the first Chinese woman to be made head of a Southern Methodist boarding school. The last full report of Davidson School was made in 1936. The next year the student body and faculty were widely scattered and the buildings, including a new \$10,000 gymnasium built by the students, alumnae, and friends of the school, were occupied by troops. When school reopened in 1939, activities were centered mainly around the relief of the suffering population. In writing her report for that year, Miss Knobles said:

In June a welfare center for undernourished children without educational opportunities was opened. Books and classroom materials were furnished by the members of the local church. A free noon meal is being provided by the National Christian Council from funds collected from Chinese sources. . . . A Club for graduates of Davidson School was started for the purpose of contacting these young women and giving them some outside interests and opportunities for companionship with the former friends and schoolmates. . . . The staff of the center consists of three evangelistic workers, five full-time teachers, three half-time teachers, a nurse, and two missionaries.

Soochow: Atkinson Academy

Atkinson Academy, named for Miss Virginia Atkinson, was the only high school exclusively for boys maintained by the Woman's Missionary Council.

It was for a number of years called West Soochow Boys' School and had its beginning in the consolidated day schools which Miss Atkinson gave into the keeping of Miss Mary Tarrant of Galveston, Texas, when the West Soochow work grew too large for one missionary to handle. The limited curriculum was made up largely of the much-revered Chinese classics, which the boys learned by heart, swaying their bodies from side to side as they chanted the characters. Bible stories, the catechism, geography, and arithmetic were introduced gradually. Instruction in English was later offered for a nominal fee, and this served to keep some parents from withdrawing their sons and sending them to trade schools as soon as they began to learn Christian doctrines. Consequently several of the pupils joined the church and became leaders in its development.

When the Chinese government was aroused to an interest in educating its people following the return by the United States of the Boxer indemnity money for use for educational fellowships, Miss Tarrant attempted to comply with the new graded course of study which was set up. Three of the day schools became departments, divided according to age groups, and co-ordinated under the name Anglo-Chinese Academy. These departments, which still carry the names of the home supporters, were the McKendree Lower Primary Department, the Waco District Higher Primary Department, and the Galloway Middle (or High) School. In 1922 the school, which prior to that time had been conducted in old Chinese houses, moved to a fine new building made possible by the appropriation of \$10,000 from Centenary funds. The alumnae and patrons gave the splendid plot of ground on which the building was erected and requested that the name of the school be changed to Atkinson Academy. During the nationalist upheaval Mr. Charles J. Vane (Vane Song-Nyoen) became principal, a position which he was still holding at the time of unification. Miss Mary Tarrant continued to have a close relationship to the school as missionary adviser and faculty member. When religious restrictions came in 1929 she closed her report with these stirring words: "Pray for us that we may make no compromises and that Atkinson Academy may always be a school with a strong Christian influence where souls are born into the kingdom."

When the depression made necessary a curtailment of work in China and elsewhere, the Council recommended the transfer of Atkinson Academy to the Soochow University system. Since the school was recognized as a preparatory center for boys wishing to enter the university, such a relationship seemed logical; but the reaction against this was strong among alumni and friends of the school who determined to establish an endowment fund from their meager resources to maintain the institution independently. The report of Miss Sallie Lou MacKinnon, newly elected Foreign Secretary of the Council, carried the simple statement that the support of Atkinson Academy had been assumed by the West Soochow Church. Succeeding reports from the field

told of the struggle to make Atkinson Academy self-supporting, of the raising of an endowment fund of \$6,000, of the purchase of new property, and of its freedom from debt. The Japanese invasion in 1937 brought the usual scattering of students and faculty and the occupation of buildings by military forces. But in spite of difficulty, faith and optimism were evidenced in reports from the field; and the school administration could feel a great sense of pride in this "Council Son" who became ably sufficient to stand on his own feet and refused to be given away.

Sungkiang: Hayes-Wilkins Bible School

The Hayes-Wilkins Bible School was founded in 1898 for the purpose of training Bible women of the China Mission Conference. Because of customs which rigidly regulated the lives of younger women, only older women—widows or grandmothers—were available for this work. Since they were largely uneducated, the two-year curriculum provided the essentials of an elementary education along with Bible study. Later, when political and social upheavals liberated the younger women, higher standards were developed and a second course was provided. The curriculum included a two-year primary course or its equivalent, a four-year Bible study, and courses in history, geography, arithmetic, domestic science, and Chinese literature. This prepared women for employment by the Deaconess Bible Woman's Committee, thus releasing the older women with two years of training to be useful, unsalaried workers in local churches.

The school enjoyed the continuing support of the women of the Baltimore Conference. It was named for Mrs. Julianna Hayes and Miss Achsah Wilkins, who had built the Louise Home for the Rankin sisters. Later gifts by Miss Melissa Baker and Mrs. Thomas made possible the erection of Baker Chapel and Thomas Annex, a residence unit. Mrs. Julia Gaither, who gave the land on which the first building stood, became the principal in 1902. For fourteen years she taught and lived among the would-be Bible women to whom her daily life, with its faith and trust in God, spoke as strongly and effectively as any instruction given in books. She was followed by Miss Irene King of the Mississippi Conference, Miss Mary Culler White of South Georgia, and Miss Nettie Peacock. In 1927 Miss Julia Wu, a member of the faculty, became the first Chinese principal.

Hayes-Wilkins School was one of the fatalities of the depression years. Since the changing status of women in China enabled young women to obtain training for Christian work in the Nanking Bible Teachers Training School, the pressing need for Hayes-Wilkins had been relieved. The influence of the women trained in that institution on the course of Christian missions in China will ever be a living memorial to them and to the founders, whose names were perpetuated in the Hayes-Wilkins buildings made available for the use of the Susan B. Wilson School.

Sungkiang: Susan Bond Wilson School

Miss Alice Waters of Kentucky, sensing the need for a Christian boarding school for girls in Sungkiang, became the founder and first principal of the Susan Bond Wilson School, a junior high school which included primary and kindergarten departments. The school was opened in rented quarters in 1903, but a gift from the Baltimore Conference made possible a new building which was dedicated by Bishop A. W. Wilson and named for his wife. A short time later funds for the Deering-Rushing Kindergarten were given by Mrs. George Deering of Louisville, Kentucky, and Miss Sallie Rushing of Memphis, Tennessee. An ever-expanding enrollment led the alumnae to raise funds for a new primary building as a part of the thirtieth anniversary celebration, and still later the buildings formerly occupied by the Hayes-Wilkins Bible School were made available.

Susan B. Wilson School, as did the other institutions, felt the repercussions of political upheavals in China. Prior to 1927 there had been two missionary principals, Miss Waters and Miss Delle D. Drake of Mississippi. In that year Miss Mau Tau Sing, an able member of the faculty, became the first Chinese principal. In 1935 she was succeeded by Miss Sze Vong-pau, who had studied in the United States. In October, 1937, bombs destroyed all but one of the original Susan B. Wilson buildings. For a year, therefore, the primary and junior high school departments had to meet in the Moore Memorial Church in Shanghai. When the junior high school department was moved to McTyeire as a part of the union school there, the primary department was discontinued.

Miss Pearle McCain and Miss Nina Stallings, returning to Sungkiang in February, 1939, found sixty refugees living in the Hayes-Wilkins building. They organized a primary school and informal groups of various kinds and devoted their energies to ministering to the Chinese physically and spiritually as well as academically.

Huchow: Virginia School

When work in Nanziang was closed in 1901, Miss Lochie Rankin and her associate, Miss Ella Coffey of the Virginia Conference, were appointed by Bishop A. W. Wilson to do educational work in Huchow, a city of 250,000 and the center of China's silk industry. Located in the northeast corner of Chekiang Province, Huchow was a full day's journey from Shanghai and accessible only by canal boat. The new school included a kindergarten, primary, junior, and senior middle department, and the upper departments were fed by two primary schools in Huchow and a number of affiliated rural schools. The first building, a gift from the Virginia Conference, gave the school its name. Later buildings included the Tennessee Home for workers, provided by women of Tennessee, Ivey Home, a residence hall named for Mrs. William Ivey of Lynchburg, Virginia, and a science building. Centenary

funds made possible the erection of an administration and classroom building in 1924.

Miss Coffey assumed administration of the school until her marriage, and she was succeeded by Miss Johnnie Sanders of South Carolina. After the marriage of Miss Sanders, Miss Mildred Bomar of the Texas Conference was appointed head of the school. In 1909, when Miss Bomar was appointed to work with the Bible Women, Miss Clara Steger became principal of Virginia School. For twelve years she guided its destiny with great wisdom and devotion. In 1921 she was succeeded by Miss Sue Stanford, who remained in charge until 1927, when Miss Gertrude Shao became principal, followed by Miss Chiu Li Ying. In spite of drouth, famine, economic depression, military unrest, and the endless process of securing government registration, Virginia School continued to grow under the leadership of Miss Chiu with the able assistance of Miss Stanford, who remained as educational dean. Many new services were assumed by the school in this period including a "Popular Education School," conducted for town people "from eight to eighty," and a home economics cottage where students lived while they practiced the arts of homemaking.

The Japanese invasion made necessary the closing of Virginia School; and when the uniting conference met in 1939, the Huchow campus was still under Japanese occupation. Some of the students had made their way to the McTyeire campus in Shanghai to continue their schooling; others had just drifted away, caught up in the eddies of warfare.

Nanking and Chengtu: Nanking Bible Teachers Training School

The Nanking Bible Teachers Training School was founded in 1912 by a joint enterprise of the woman's missionary organizations of the American Baptists, the Northern and Southern Presbyterians, the Disciples, the Friends, and the Northern and Southern Methodists. Its purpose was to train young high-school graduates for full-time Christian service. In the first year of its existence students representing seven denominations came from six of China's provinces. The school was unique in that it was controlled by a Board of Managers in China, composed of mission representatives elected in the field. Miss Mary Culler White served as the Southern Methodist representative on this board from its beginning until 1927, when Miss Alice Green was elected as her successor. Like other union institutions the staff was composed of representatives from the co-operating denominations. Miss Ruth Brittain of the North Alabama Conference served for ten years as dean and had a profound influence on the life and character of the school.

The first two Chinese deaconesses, consecrated by Bishop H. A. Boaz in 1924, were graduates of the training school. These opened the way for others who were able to meet standards set up by the China Committee on Deaconesses. The deaconesses served in mission projects supported by the China

Conference Society and in many respects gradually began to replace the older Bible women who had rendered invaluable pioneer service.

When Nanking Theological Seminary opened a number of its courses to students of the Bible Teachers Training School, the educational program was greatly enriched. Field work opportunities in a variety of situations also provided helpful experiences for the students who scattered out over the city and rural districts to help in churches, church schools, social centers, village improvement projects, and rural welfare schools. The Agricultural Department of Nanking University often asked for the co-operation of Bible School students in their work among farmers. So from Manchuria in the far north to Java, young women came to the Bible School to learn how to present the Christian life more fully to a needy world.

Nanking and Chengtu: Ginling College

When the Republic of China was established, one of the early interests of the government was the movement to secure one million teachers for its schools. Realizing the strategic importance of providing a place where the needed teachers could secure a Christian education, the women's boards of five denominations (Northern Baptist, Christian, Methodist Episcopal, Presbyterian U. S. A., and Methodist Episcopal Church, South), together with the Smith College Association for Christian Work, made plans for the establishment of a union college for women in Nanking. It was called Ginling, the classic name given to the city of Nanking two hundred years before Christ.

The first class of nine students began work in 1915 in rented quarters, an old Chinese residence in a beautiful park with lotus pool, rose-arched pathways, and a garden of rare blossoms. Plans for a permanent home were already underway, funds having been pledged by the co-operating boards (\$10,000 being the share of the Woman's Missionary Council), but the great bulk of the money was secured from a \$3,000,000 fund raised interdenominationally and divided between the Eastern women's colleges and Ginling. The success of the drive was due largely to Mrs. H. W. Peabody.

Ginling was never large; four hundred students was the maximum. There were, however, certain distinctions which enhanced her greatness, one of which was her relationship to educational institutions in America. A Board of Control for the college was set up in China with a co-operating committee in the United States, composed of representatives of the participating boards, which increased from five to eight. Although a number of American schools maintained a close touch with Ginling, Smith College was the one most noted for her "Big Sister" relationship. A well-planned exchange of faculty members between the two colleges drew them closer together. Since Ginling was chartered under the State of New York, degrees from the University of the State of New York were granted the graduates along with their Chinese

degrees. High standards and strict requirements enabled Ginling students to secure ready acceptance as graduate students in American universities.

The caliber of leadership was a second source of Ginling's greatness. Mrs. Lawrence Thurston, the first president, remained in office until 1928, when the popular demand for Chinese leadership brought to that position Dr. Wu Yi Fang, a graduate of Ginling who had received her Ph.D. degree from the University of Michigan. Dr. Wu's selection was providential: she brought distinction to herself on many occasions and led her school through various crises in a remarkable way. Concerning her, Dr. Henry P. VanDusen wrote:

We met Dr. Wu Yi Fang at Madras. Thither she had come with seventy of her countrymen to the world missionary conference. She came as chairman of a section on "The Church and Education," containing distinguished educators from every corner of the world. She came also as president of the National Christian Council of China and leader of what was universally recognized as the strongest delegation sent by any one of the seventy nations represented. It was, as far as I know, the first occasion history records which the headship of a national delegation at a world convention has been entrusted to a woman. How striking that this step should be taken not by a country of the West where woman's struggle for opportunity dates from the Greeks, but by an Oriental people whose emancipation of womanhood can be dated by decades. How inevitable that it should occur at a Christian conference. How appropriate that the distinction should fall to a Christian woman.

The third distinction of Ginling consisted of the experiences and experiments in Christian living which became a matter of everyday concern to faculty and students alike. Each student generation has its quota of stories of heroic adventures which led them to do such things as give up heat in their dormitories so that the money could be used to buy food for starving children, victims of some disaster. Their sense of sharing in the sufferings of those in need made strong Christians of them and brought fame to their school.

When the Japanese invasion came in 1937, Ginling joined the westward trek of colleges. The physical hardships encountered by the students, the uncertainties, the delays, the loss of equipment, books, supplies, could hardly have been endured by a less stalwart group. Ginling chose as her second home Chengtu, a city set on a high plateau in the Province of Szechwan, a thousand miles west of Shanghai by air. Again an academic and social service program was launched which eased the strain of suffering and once again brought to the fore their motto, "Abundant Life," not only for themselves but for the new neighbors all about them.

In keeping with the spirit and tradition of the school a small group of the faculty and staff used the buildings on the abandoned Nanking campus as a haven for refugees, mostly women and children from nearby farms and villages. Here for years Ginling students had held day schools and taught

Sunday school classes and in many ways endeared themselves to the people. At one time during the siege years Ginling was host to 10,000 refugees. When this lessened to a more manageable number, clubs and classes were started with a view of helping destitute women become self-sustaining, and a middle school was started for daughters of Nanking families who were unable to flee the invading forces.

Kindergartens and Day Schools

Early in the development of educational work in China the Woman's Foreign Board decided on a policy of establishing kindergartens and elementary day schools in connection with boarding schools, churches, and social-evangelistic centers to serve as feeder schools for the higher grades. At one time as much as \$10,000 was appropriated annually for unaffiliated kindergartens and day schools, and many others were supported by individuals or groups in the United States. When the depression years came, however, the schools had either to become self-supporting or be closed.

These schools were so numerous that it would not be possible here to list them by name nor to indicate the significant role each played in the educational and religious development in China. One incident must suffice to indicate the importance of this phase of the educational program. Miss Lochie Rankin was so convinced of the evangelistic importance of day schools that she maintained one at Nanzhang out of her own salary when the Board withdrew its support. It prospered until by 1933 it had an enrollment of more than 200 students. A new building was erected in that year with funds raised by Miss Rankin's former students; but the day the building was completed, the Japanese invaded Shanghai. The school became a shelter for refugees and later housed Japanese troops. The school was reopened in May of the same year, and when appropriations from the Board of Missions were cut off, a Nanzhang businessman gave sufficient funds to continue its operation.

While some of the day schools were supervised by the missionaries, they were steadily turned over to Chinese teachers and administrators as soon as Chinese women were able to accept this responsibility. Most of these teachers were graduates of Laura Haygood Normal School, and, because of their youth and inexperience, special in-service training conferences and short-term schools were provided for them by the missionaries. Miss Kate Hackney, who gave years of distinguished service to training kindergarten teachers in China, summarized their work as follows:

When I think of the responsibilities that are put on these girls when they go out, I almost hold my breath. You know, after all, these are just high school girls. I mean the Normal School is straight high school work up to the last two years, and then instead of having junior and senior years of high school, they have two years of normal school training. When they go out they work a year or two, and

then they are put in as principals of primary schools. In addition to this they have charge of primary work in the Sunday Schools and take part in all the social welfare work in the community. And so many times they have such little material to work with, and so little money, and such poor help, or none at all, and crowded class-rooms. Bless their hearts! I certainly do take off my hat to them. Some of them fail, and some of them are doing just ordinary work, but lots of them are getting their shoulders and hearts right under the work.

SOCIAL-EVANGELISTIC WORK

The term "social evangelism" is a comprehensive one, including such services as individual evangelism, village welfare projects in rural areas, and work done by institutional churches and social centers in cities. When women missionaries were first sent to other lands their work, though thoroughly evangelistic in purpose and spirit, was done largely through educational channels for two reasons. First, by training and inclination they were prepared to teach little children who were comparatively easy to reach and to win, and who were usually sorely lacking in opportunities for schooling. Second, through meeting this need of children the missionaries gained access to the homes and to older girls and women who would otherwise have been out of reach.

So great was the need for schools in China and so effective was this approach that it was not until 1909 that a missionary was appointed explicitly for evangelistic work. Miss Mary Culler White of the South Georgia Conference had the distinction of being the first Southern Methodist woman to give full time to this type of ministry, and to her goes much credit for proving to the home church that women may serve effectively in activities other than teaching. Miss White's assignment was to Mary Black Hospital and out-station work. At that time the annual intake of patients at the hospital was more than 8,000, and since each patient was usually accompanied by two or three relatives or attendants, the possibilities for personal evangelistic work were almost limitless.

Opportunities for evangelism among women were enlarged when in 1910 the various mission boards working in China combined their efforts in a great movement of mass evangelism. Miss White pioneered in a program of itineration in which one missionary supervised the work of Chinese Bible Women in a large area as they took the Gospel from village to village. A prerequisite for this program was a houseboat to carry the little band of workers along the network of canals. These boats, often the gift of individuals or groups at home, seemed to develop a personality of their own and created interest wherever they went. Miss White's houseboat, the gift of a lady from Mississippi, appropriately bore that state's name. In 1914 Miss Theodosia Wales, just arriving in the mission field, wrote her impressions of the "Mississippi":

Our clean, snug little house boat, crowded and small as it often seemed to us,

has quite palatial proportions in the eyes of the country people. It is quite the largest craft visiting their shores. Its mirror over the dining table, its pictures, plate rack, Christmas decorations, the very curtains at the windows—all were a source of wonder and interest. When you add to this the novelty of drinking tea with a "foreigner" (the missionary) and tasting a bit of foreign food, you can understand what a real gospel net is *The Mississippi*.

Curiosity overcame fear, and many women who ventured to come and drink tea and eat cake with the foreigners stayed to listen to hymn singing and expounding, and signified by signing their names that they wanted to hear more of the Gospel. Even the timid souls who complained that they were too dumb to learn could take the first step by coming to eat. Gradually reluctance on the part of the Chinese women began to disappear, and the evangelists were besieged wherever they went, whether by train, barge or houseboat. Some still came through curiosity, but an increasingly large number came because they wanted to hear of the Gospel.

As an outgrowth of itineration missionaries opened small day schools in many of the villages and aided in the organization and development of missionary societies, thereby inaugurating yet another phase of missionary work.

The Work of Bible Women

From the beginning of work in China native Bible Women made an important and lasting contribution. Mrs. J. W. Lambuth often spoke lovingly of Mo Ta Ta, who worked with her in the early days and pleaded for two American missionaries to come to join the two Bible Women already at work in the Shanghai District. As the number of Bible Women increased, small homes were provided for them in strategic centers from which they could itinerate. They were responsible for the women's work in the city, the nearby villages, and in all the surrounding country. They were indispensable to the healthy growth of the church, for without them the church membership would have been composed entirely of men. It was only as mothers were converted that homes became Christian.

In addition to the formal training which the Bible Women could receive in training schools, there were special short-term schools, retreats, institutes, and conferences held for the refreshment and strengthening of the Chinese workers. The evangelistic missionaries developed methods of in-service training and regular prayer and study groups with the women who assisted them.

As the years went by, a better trained leadership was developed among the Chinese women. By 1932 Miss Mary Culler White could report that out of a total of sixty-four workers, thirty-six had had high school training, twenty-eight had had a Bible Training School course, and a few had com-

pleted some college work. This was a far cry from the early days when only illiterate women were available to help carry the Gospel.

The final fruits in this program of the development and training of Chinese leaders were shown at many points, but especially were they evidenced in the critical days of China's history when the major responsibility for the mission projects and institutions of the Board was placed in the hands of Chinese Christians. In still more recent and more critical days, when Christian voices are silenced, there is reason to hope that the seeds sown so carefully and nurtured so faithfully will bear still more glorious fruit in the years to come.

The Development of Rural Work

A recurring theme in the history of missions is found in the tendency to make the program all-inclusive. No matter what the starting point of the Christian ministry may be, sooner or later it reaches out to embrace all aspects of human suffering and need and to make life whole and more abundant for mankind. The history of rural work in the Orient illustrates this clearly. No sooner had the evangelistic workers started itinerations than they felt the need for the rudiments of an education for the people. Day schools were established for children and various types of short-term schools were begun for youth and adults who wished to become efficient Christian workers in their local church and community.

Miss Mary Culler White, at the insistence of Miss Theodosia Wales, conducted the first short-term Bible school in 1916, using teachers who were then on vacation. The idea did not spread widely, however, until bands of trained workers were available to conduct the schools. The work was graded so that people of all ages and of varying degrees of ability and education might be served. It was not unusual for women of sixty or more to learn to read their native language.

Eventually these schools were superseded by the co-operative village welfare program, a technique of modern missions. The village of Poliang may be cited as an illustration of the type of work which was done. This typical village consisted of the homes of eighty small farmers who tilled the surrounding district. During hours of leisure men, women, and children spun a coarse linen used for summer clothing and bed nets. The houses were strung out along the two sides of a canal, which served both as highway and as kitchen sink. There were no streets, shops, letter boxes, or schoolhouses, for had there been, this would not have been considered a village. Miss Sallie Lou McKinnon reported in 1936 on a visit to Poliang, when she, Bishop Arthur Moore, and members of the Adult Education Committee held a committee meeting in a rowboat as they traveled to the village. Already at work were Miss Nina Stallings, the pastor of the circuit, a teacher, a doctor, a technician—both from Soochow Hospital—a nurse from Stephenson Memorial Hos-

pital, a deaconess, and other workers. For four weeks classes were conducted every evening, and visiting was done throughout the day. Emphasis was placed on literacy, health, home, farm, and church. One of the community projects completed was the digging of a village well. Simultaneously with the village project a ten-day institute for Christian Workers was held, and young Christians from over the conference received training.

Similar village projects were carried on elsewhere with as much follow-up work as possible done by pastors and workers. Results were obvious: homes were cleaner; children were better behaved; Christian families were learning to read and to have family worship; and farmers were eager for better seeds and improved methods.

Institutional Churches

As the emphasis on more evangelism developed, workers from many areas co-operated in its promotion in the cities. The main burden was carried by full-time evangelistic missionaries, but they worked with the wholehearted co-operation of American personnel stationed in mission schools, community centers, and churches, and native Bible Women, deaconesses, and volunteers from church groups, student groups, and Woman's Missionary Societies.

Perhaps the one most effective agency in city evangelism was the institutional church. It would not be possible to calculate the number of lives touched by such great churches as Kong Hong Institutional Church, Soochow, Moore Memorial Church, Shanghai, I-Taung Ka Institutional Church, Huchow, and Trinity Institutional Church, Changchow. These were co-operative projects of the General Section and the Woman's Section of the Board of Missions and maintained programs including religious, educational, social, and philanthropic projects.

Kong Hong, the first Southern Methodist church to develop institutional work, received help from the Council as early as 1910. Following a great tent meeting in that year Miss Mary Culler White did follow-up work and conducted a class for women probationers until Miss Maggie Rogers of the Texas Conference arrived to give full-time work among women and children in the area. She was later joined by Miss Flora Herndon of North Georgia. Beginning in one room in a dilapidated building Miss Rogers expanded the work until eventually an ancestral home in the area was purchased and the Maria Layng Gibson Evangelistic Center came into being. With Centenary funds Kong Hong Church was able to build a splendid new edifice, especially planned for community work. For a time the Gibson Center was attached to the church as an educational department for girls and included a day school, kindergarten, social service department, and woman's evangelistic program. In 1926 all the work was absorbed by the church except the day

school, which was later placed under the supervision of Laura Haygood Normal.

Moore Memorial Church, established in the international settlement in Shanghai in 1890, had a brilliant history. Originally a church home for students and faculty of McTyeire School, its program was greatly expanded after the educational institution was moved to a new location in 1919. The General Section of the Board of Missions purchased two thirds of the McTyeire property, and the church took the first step toward becoming a great institutional church by establishing a hostel for working girls. The church membership controlled policies and resources and rapidly became self-supporting. Although under Chinese leadership for years, there was ample opportunity for missionaries to render service, and the names of the Rev. and Mrs. Sidney Anderson of the General Section and Miss Lucy Jim Webb of the Woman's Section are irrevocably linked with the history of this unusual church.

The I-Zaung-Ka Institutional Church, located in a crowded downtown section of Huchow, began as a small church and a day school affiliated with Virginia School. The work was first curtailed when the church failed to receive its askings from Centenary funds, and later due to the shortage of personnel the Council could no longer provide a worker to succeed Miss Jessie Bloodworth of the East Oklahoma Conference. Members of the faculty of Virginia School co-operated in every way possible during the lean years. By 1936, however, the church could boast of a staff composed of Miss Laura Mitchell of Florida from the Woman's Section and Mr. John Stroud of the General Section, fourteen Chinese women, and five men. Support came from the Board, from fees, and from local contributions. The program included free neighborhood kindergarten, supported by groups within the church, extensive home visitation, facilities for hot baths, a Better Baby program with the assistance of doctors and nurses from Huchow Hospital, a woman's school for adults who had to drop out of school, night school for working girls, Bible Institutes, playgrounds, and Sunday school. Regardless of the activity Bible training was included in every part of the program.

Trinity Institutional Church was opened in the autumn of 1923 as a co-operative Centenary venture on the part of mission churches in Changchow. Dr. J. C. Hawk and Miss Margaret Rue of the two Sections pioneered in the new venture which was housed on the third and fourth floors of a bank building. An excellent Well-Baby Clinic and other medical services were available through the services of the staff of Changchow General Hospital. English Bible classes were provided for many types of people—government girls, cotton mill workers, and young people from the finest homes in the city. In this way the truths of the Gospel were taught to many whose family influence was bitterly opposed to Christianity.

Trinity Church was the only one of the group which did not survive to

render great service to refugees following the invasion. The response given to great human need by the staffs and membership beggars description. Food was given away and sold to the thousands of hungry and starving; shelter, warm clothing, and bedding cheered thousands of the cold and homeless; medical care was administered by volunteers from nearby hospitals; educational units driven from their own buildings were housed; wholesome group activity was provided whenever possible; and always available were the opportunities for spiritual guidance, strengthening, and comfort. Never in history has there been a more magnificent illustration of "Inasmuch as ye have done it to the least of these. . . ."

Social-Evangelistic Work to Women and Children in Industry

It was always a problem to gain access to girls and women in China because of the sheltered lives they lived. The idea of the Industrial School was born in 1899 when the lads in a boys' school in West Soochow began to think about the salvation of their sisters and mothers. Miss Virginia Atkinson and Miss Susie Williams of the Los Angeles Conference, who were the teachers, conceived the plan that instruction in embroidery and other needlework would not only give the restricted women an opportunity for self-support but would also bring them under Christian influence.

Women were gathered together and taught to embroider by skilled Chinese instructors, thus perpetuating an art for which Soochow had long been famous. So successful was this experiment that the Industrial School, as it came to be called, repeatedly outgrew its quarters. In 1905, under Miss Mary Culler White, it became a part of the new Division Memorial and was housed in an adequate room, ninety by thirty feet in size. By 1911 it was necessary to purchase property adjoining the Memorial known as "Mulberry Grove," and a new school was built with money provided by the North Georgia Conference. The next year a chapel was built with a gift of \$1,000, a memorial given by the children of Mr. and Mrs. George L. Neville of Virginia. Eventually the name was changed to the Moka Garden Embroidery Mission.

Following the revolution of 1911 and the subsequent stagnation of business the facilities of the mission were enlarged to let those from destitute families earn a meager living embroidering. Not only were many families saved from starvation but also many converts to Christianity were won by this humanitarian policy. Arrangements for the sale of this beautiful handwork were made in the Orient, England, Norway, and the United States. Even more important than the material benefit gained by the workers was the spiritual instruction and salvation which came to many.

As was generally true, the work of the mission gradually broadened to meet the needs of the women. One of the first additions was provision of warm rooms for baths for women and children of the community. Finally in 1932

a gift of \$10,000 from the Alabama Conference led to the establishment of Dowdell Social-Evangelistic Center, named in honor of Mrs. E. C. Dowdell, author of the famous letter to Bishop Andrews. The new center incorporated the Moka Garden Mission as its Industrial Department, and it continued operation until the depression necessitated a drastic curtailment of its activities.

One of the most rewarding services in China was the welfare and evangelistic programs in factories where women and children were practically slaves to the big machines. Miss Ida Anderson pioneered in this field in 1927, when work was opened in the great industrial center of Wusih. Miss Dju Yu Bae, a young Chinese woman who had received graduate training in America, had so interested silk mill owners in welfare work that they paid her salary and were eager for other workers. Rapid extension in this type of work was suddenly curtailed when the depression in the United States resulted in the closing of several industrial centers in China. After Miss Anderson's retirement Miss Margaret Rue was the only missionary left to carry on work among the factory girls. Each year brought more distressing conditions as the silk industry declined. Work shifts which had always been from 5:30 A.M. until 6:00 P.M. were extended by 1936 to from 4:30 A.M. until 6:30 P.M. In spite of the long hours the workers would hurry to the school at night where they could study the Bible, Chinese language, and other subjects. After working under the most adverse conditions Miss Rue was able to plan more adequate facilities when a building appropriation was made following Miss MacKinnon's visit to the field in 1937. Scarcely had the varnish dried on the new Evangelistic Center in Wusih when the Japanese invaded the area, and enemy troops were the first to occupy the new building. With the coming of peace the destruction was repaired, and the program was revived. Half-day schools and extra nourishment were provided for destitute children. Short-term, after-the-harvest schools were provided for rural adults. Health projects—including bathing facilities, medicine, and clean clothing for families of ricksha coolies—resulted in the cure of over four hundred persons suffering from scabies. A variety of group activities filled the day and evening hours. At the time of unification Miss Rue, forgetting the lean years that had passed, could write:

The joys that have come to us in our work this year have been abundant and our hearts are filled with gratitude to our heavenly Father as he has led us forward. It has been a real joy to watch the young people grow in Christian character and in leadership through their church, school and week-day social activities, all of which have been linked together through the Evangelistic Center.

MEDICAL WORK

Early Days

Southern Methodist medical work began in China with Dr. Charles Taylor

in 1848, but it was not until 1877, with the return of Dr. Walter R. Lambuth as a missionary, that any real progress was made in organized medical services to the people. Trained both in theology and medicine the young Dr. Lambuth brought his bride, Daisy Kelley, with him and began his medical work by establishing a dispensary in Nanziang and an opium refuge in Shanghai. Plans were soon projected for the opening of medical work in Soochow, and in 1884, through the combined efforts of Dr. Lambuth and his brother-in-law, Dr. W. H. Park, Soochow Hospital was ready to admit patients. Planned on a liberal scale for that day, it served for many years as a center of physical and spiritual ministry to China, largely under the leadership of Dr. Park.

The intense interest which the hospital aroused in the city was shown not only by the inpouring of persons seeking treatment for a diversity of ailments but also by official and unofficial visits of various celebrities. The following quotation from Dr. W. W. Pinson tells of one such visit made by eight Chinese gentlemen:

If they gave truthful reports of all they did as well as saw, the Governor must have had some very hearty laughs; for what with getting sick over a foreign cigar, taking each other's temperature, using the stethoscope on one of their number, discussing pictures in Frank Leslie's *Illustrated*, and poking their noses into jars rank with odors of tumors removed, they certainly had a unique time!

From the beginning the need for specialized medical work among women was apparent. Shut off from ordinary methods of relief, victims of maltreatment and neglect, and for the most part refusing the ministrations of foreign men doctors, the physical needs of China's women appealed strongly to Christian women in America. Two years after Miss Lochie Rankin reached China, Miss Mildred Phillips of the Southwest Missouri Conference offered her services as a medical missionary and was sent to the Woman's Medical College in Philadelphia for training. Four years later she was assigned to take charge of "the female applicants" for the dispensary and hospital in Soochow.

Mary Black and Margaret Williamson Hospitals

At the annual meeting of the Woman's Board of Foreign Missions in 1885 an appropriation of \$6,000 was made for a woman's hospital to be built in Soochow to supplement the work done by the general hospital there. Two small, inadequate buildings were used until October 1889, when the new hospital was ready for use. Dr. Phillips' health failed under the heavy burden of calls made upon her, and she was compelled to return to the United States. The hospital was left in charge of Mrs. J. P. Campbell, who later pioneered work in Korea. Though neither a physician nor a nurse, Mrs. Campbell, after a period of training under Dr. Park, was able to keep the hospital running successfully until Dr. Anne Walter of the Mississippi Conference arrived in 1893. It was said of Dr. Walter that she was in the clinic treating

patients within thirty minutes after she reached Soochow. In addition to her regular duties Dr. Walter began the first modern medical school for Chinese women in connection with Woman's Hospital. Her marriage to Dr. J. B. Fearn of the general Board led to her resignation, and in 1886 Dr. Margaret Polk was placed in charge.

The year of Dr. Polk's arrival was marked by three significant events: the graduation of the first two Chinese women from the medical school; the enlargement of Woman's Hospital by the addition of the Alice Bonnell Ward; and the erection of a children's hospital made possible by a gift from the Bright Jewels, children's societies of North Carolina, and named the Mary Black Hospital in honor of their conference leader. Later, in 1905, when shortage of staff made impossible the maintenance of the children's hospital as a separate institution, it was consolidated with the Woman's Hospital, and the name Mary Black was given to the combined institution. Dr. Polk carried on her medical work for the most part under discouraging circumstances with seriously limited equipment and far too little help. The year 1909 brought great relief with the coming of Miss Mary Hood, the first registered nurse to serve under the Woman's Board, and the appointment of Miss Mary Culler White as evangelistic worker. Miss Hood began at once to develop the nurse-training department, and in 1913 she reported the graduation of the first class of nurses.

For fourteen years Dr. Polk gave herself unstintingly to the work. Her physical energy and spiritual stamina were a marvel to all who knew her. Thousands came to her for treatment, and her reputation as friend and adviser, as well as architect, extended her influence far beyond the field of medicine. In 1910 she severed her connection with the church because of the failure of the General Conference to grant laity rights to women, but at the request of the Woman's Missionary Council she continued as superintendent of the Woman's medical work in Soochow until her niece, Dr. Ethel Polk, came to take her place in 1912. The following year Dr. Hattie Love of the Holston Conference was assigned to the hospital, and Miss Ethel Bliler of Southwest Missouri became business manager and evangelistic worker.

For the next six years the work of the hospital expanded steadily to include public health services and clinics in outlying rural areas. When a union medical school was planned for Shanghai, Mary Black Hospital was closed, and the faculty and two senior medical students were transferred for a brief time to Siberia to work with the Red Cross caring for sick and wounded soldiers of the First World War. At the close of the Siberian interlude in 1920 the Council's medical staff, which had been increased by the coming of Dr. Louise M. Ingersoll and Miss Alma Pitts, R.N., moved to Margaret Williamson Hospital in Shanghai, taking the medical equipment from Mary Black Hospital with them. The hospital buildings were then turned over to Laura Haygood Normal, which was in great need of them for expansion.

Established in 1887 by the Woman's Missionary Union, Margaret Williamson Hospital was the oldest and largest hospital for women in China. With its reorganization as a union institution Dr. Hattie Love was elected superintendent and Miss Mary Hood was made superintendent of nurses. In February, 1921, the union nurses' training school opened and other phases of the work developed accordingly. Margaret Williamson became known far and wide as the "house of a thousand babies." The volume of work done both in maternity cases and in the out-patient clinic was impressive. Four years after the inclusion of the Methodist Church, South, in the work Margaret Williamson became the nucleus around which the Woman's Union Christian Medical College was built.

The Woman's Union Medical College

The development of medical education for women in China is a wonderful story of the willingness of those devoted to the task to accept every available opportunity for training, however meager it might be, and to co-operate and compromise in order to reach their ultimate goal. When Dr. Ann Walter went to Soochow in 1893, she made arrangements for women to attend classes at the men's medical school, although they were separated by curtains during lectures. Consequently, there were two native women doctors prepared to assist Dr. Margaret Polk in Mary Black Hospital. One of them, Dr. Dora Yui, later pioneered with Mrs. J. P. Campbell, her adopted mother, in medical work in Korea. Dr. Zak Fok Me became resident physician under Dr. Polk, but under the burdens of her task she contracted tuberculosis and died within a few years.

Dr. Polk in 1908 obtained a charter for Soochow Woman's Medical School, continuing the co-operative arrangement whereby women could take courses in the medical school of Soochow University. Graduates of the school were in great demand as heads of hospitals, members of medical faculties, and clinicians. Some few continued their training in the United States.

In spite of the efforts of Dr. Polk and her successors to improve continuously the quality of work done, the poor equipment and physical limitations of the Woman's Medical School made it impossible to meet the high standards set by the China Medical Association, which was sponsored by the Rockefeller Foundation. The idea that there must be a union medical college for women grew out of a visit to the Orient in 1916 by Miss Belle H. Bennett and Miss Mabel K. Howell. Until such a college could be established, the Woman's Medical School was moved to Shanghai where faculty and clinical facilities were more adequate and the standards of the Chinese Medical Association could be met.

At the meeting of the Woman's Missionary Council in 1917 the president and foreign secretary were authorized to seek the co-operation of other women's boards operating in East Central China in establishing a union

medical college for women, providing for the continuation of the name of Mary Black in some connection. Securing co-operation was not an easy task, and when it was finally accomplished, plans were blocked by a group of men who felt that the new school should be for both men and women. Miss Bennett, while extremely broad in her views, felt that conservative Chinese families would not be willing to send their daughters to a mixed school for many years to come. The climax of the controversy came in an unexpected manner. At a meeting where the various boards had met to discuss the matter the men left the meeting after they seemed to have blocked successfully any united action on the part of the women. A little group, realizing there had been no formal adjournment, urged that they continue in prayer. Mrs. H. W. Peabody recorded the historic portion of this meeting:

A wonderful meeting followed, continuing until six o'clock. The meeting then adjourned to the next morning, the delegates deciding to remain over and again seek God's guidance through a night of prayer. With the morning, light came.

The Woman's Union Missionary Society, first in the field of woman's work, was ready to cooperate. This society held a very valuable property in the city of Shanghai known as the Margaret Williamson Hospital. The location was an ideal one. The hospital was the largest woman's hospital in China with an honorable record through many years. At the close of the prayer service, suddenly one of the officers of the Woman's Union Missionary Society said: "Would you like our hospital as a foundation for this medical college?" There was a breathless hush. Nothing could be so desirable. Nothing could have been more unexpected, since this institution was one of the greatest and dearest to the heart of the women who had founded it. Miss Bennett's face lighted with joy at the thought, and all were impressed with the presence of the Holy Spirit who was guiding this work, making it possible to do the impossible.

This offer of the Woman's Union Missionary Society was the turning point in events which led to the establishment of the Woman's Union Christian Medical College in Shanghai. There were still some disappointments, for not all boards approached were able to come into the co-operating group. The Woman's Union Missionary Society (which was itself interdenominational), the Woman's American Baptist Foreign Missionary Society, the Woman's Society of the Reformed Church in America, and the Woman's Missionary Council of the Methodist Episcopal Church, South, united in obtaining articles of incorporation for the new school in the District of Columbia. A Board of Trustees was set up and the college opened in September, 1924, two years after the death of Miss Bennett, in whose heart and mind this new college had first been conceived.

The college was established as an A-grade institution with a splendid faculty to meet the entering class of six well-prepared women students. On land owned by the Woman's Union Missionary Society was built a nurses' home given by the Woman's Board of the Baptist Church. The Belle H. Bennett Clinical Building, equalled in China only by the Rockefeller

buildings in Peking, housed classrooms, laboratories, and clinic offices. The dormitory for medical students, a gift of the Woman's Missionary Council, was named in honor of Miss Mabel K. Howell. A nurses' home, also built by the Council, perpetuated the name of Mary Black. Other interdenominational gifts were used to rebuild and enlarge the Margaret Williamson Hospital so that it might be made a more nearly model plant. The hospital had been given on the condition that the institution established should remain a "school for women, Christian, evangelical and missionary."

Though the Woman's Union Christian Medical College had a small student body, it did excellent professional work and sent out doctors with high ideals of service. The staff included Dr. Mary E. McDaniel, Dr. Janet Miller, Dr. Mary Bailey Sloan, and Dr. Susan Willard Brown. Dr. Hattie Love and Dr. Louise Ingersoll were on leave at the time of the opening of the new college. Nurses serving under the Missionary Council were Miss Mary Hood, Miss Alma Brandt, and Miss Alma Pitts. Co-operation between the school and the medical school of St. John's University was close and mutually helpful. The establishment of a large government medical school in Shanghai, and the advent of co-education in China, necessitated careful planning on the part of leaders to conserve the unique values of the institution.

With the coming of the Japanese in 1937 the work of the school and hospital was drastically curtailed and altered. For more than two years the buildings and grounds were made inaccessible by barbed wire barricades. When they were at last returned by the Japanese, they could not be used immediately because of the devastation of the surrounding area. No sooner had war started than faculty, staff, and students volunteered for emergency hospital work. In October they were able to first rent and then buy two hospital buildings in the French Concession of the International Settlement from Mrs. W. S. New, whose doctor husband had recently died. The scattered staff was gathered together, and under the most crowded and difficult of circumstances the program of healing and teaching was carried on. In writing of the loyalty and faithfulness of everyone from chief of staff to the least among the servants, Dr. Eula Eno wrote:

The greatest cause for all thankfulness is the fact that we have been able to hold together and bid fair to continue to hold together so that when the day comes for us to resume our interrupted job on Fang Zio Road we shall go back as a unit and go on from where we left off.

Co-operative Projects with the General Section

There were several instances in which the Woman's Missionary Council supported medical projects of the General Section of the Board of Missions. When Mary Black Hospital closed, nurses were made available to the General Hospital in Soochow as soon as possible. A training school for nurses

was started, and in 1937 the Council began making an annual contribution to the hospital budget in order to raise training standards.

With the bombing of Soochow on August 16, 1937, the work of the hospital was rapidly speeded up. Convalescent patients were exchanged for only the severely wounded, since the hospital was comparatively well equipped with X-ray and operating facilities. The average daily number of patients increased from 90 to 220, with no additional nursing staff. In spite of urgings by their families to flee from danger, the native nurses were remarkably steadfast in their loyalty to the hospital. On November 11 the order to evacuate came. The staff and nurses first went to Nanking, but, as the wounded were already being moved up river, they went on to Nanchang. Arrangements were made for the students to continue their studies in Hunan under the leadership of Miss Evelyn Lin, superintendent of nurses and principal of Soochow's Hospital School of Nursing. As president of the Nurses' Association of China she had been attending a meeting of the International Council of Nurses in London when the invasion began. She flew back to China to help in the crisis, organizing graduate nurses into Red Cross units to work among the wounded being sent into Hunan.

In 1938 Soochow Hospital reopened as the only mission hospital serving an area inhabited by more than a million people. Although the staff shortage was serious, the hospital carried on its work, and its income was supplemented by funds from the Church Relief Committee, the American Red Cross, and other relief agencies.

Another co-operative project supported by the Woman's Section was the nursing program in Huchow Hospital, which was begun in 1910 in the home of a missionary doctor, Dr. Fred Manget. Two years later rented quarters were secured and plans were made which resulted in the erection of a fireproof hospital building on a nine-acre plot. In addition to the main building was an out-patient building of reinforced concrete which contained a combined chapel and waiting rooms, clinics for each department, drug room, and quarters for male students and technicians. There was also a stone building used as a dormitory for nurses.

The Woman's Section furnished missionary nurses and was mainly responsible for the development of the nurses' training school connected with the hospital. Under the leadership of Miss Athira McElwreath and Miss Ava Morton this school was able to register with the government and to meet all requirements for training nurses for hospital work, public health, and private duty.

The work done by the Huchow staff was peculiarly varied and fascinating. Dr. Manget's wife, herself a nurse, tells of one interesting opportunity given to the hospital:

We were called in a few months ago to combat a typhus epidemic in a local

prison. You know what an old-style prison is like. Add to your knowledge the fact that in this one the bath-house had been closed for five months because of the winter's cold and lack of heating facilities, but give it credit for employing the best medical aid it could find. Our staff doctors, nurses, and bacteriologist worked at the task not only of healing the stricken but also of preventing spread and recurrence. They were so successful that soon after they were called in by two other prisons for a similar job. I was touched by the tenderness with which the prisoners themselves served their stricken fellows in every way they could.

The Huchow district asked the hospital to take charge of the medical and public health work for the district, a region of 750,000 population, agreeing to pay salaries and all expenses involved. By 1936 four stations had been opened, each with a resident nurse who was a graduate of Huchow Hospital. When clinics were held at these stations, the doctor would take with him a preacher and a Bible woman, utilizing an unprecedented opportunity for Christian ministrations limited only by a shortage of qualified workers.

As was true in other medical centers, need for increased medical services came with the invasion. As long as possible the staff at Huchow cared for the wounded brought into the city, but by November 15 orders to evacuate came. The beginning class of nurses with Miss Athira McElwreath, went first to Mokanshan, where it was hoped classes might be resumed. They were soon forced to join the others at Hangchow. The hospital staff, including Dr. Manget and Miss Ava Morton, had moved to that city the wounded, as many civilians as possible, and much of the hospital equipment. During the following months new supplies and equipment were obtained, only to have the temporary hospital occupied by the Japanese.

By the beginning of 1939 Huchow Hospital was reopened. In the midst of damage and destruction the hospital staff began its long climb back to becoming an efficient, well-equipped, well-staffed institution, serving the people of its area once again in its notable Christian medical ministry.

In 1925 the Woman's Missionary Council entered into work with the Stephenson Memorial Hospital of Changchow, founded seven years before by the Board of Missions. In 1926 Dr. Hattie Love and a new nurse, Miss Lorena Foster, were appointed to the staff of the hospital. Dr. Love was transferred from Margaret Williamson Hospital and Union Medical School in Shanghai for personal reasons explained in Miss Mabel K. Howell's report for 1924:

The sad fact in the year's work is that Dr. Hattie Love has resigned from this union medical work, though she desires to retain her membership in our mission. Dr. Love conscientiously feels that "unity of belief" is essential to the best mission work, and she is convinced that this is not possible in union institutions. The American Section of the Board of Control, after urging her to remain, finally was forced to accept her resignation, but has done so with deepest regret. She was our pioneer and leader in this union work and has given to it the most self-sacrificing service.

Both Dr. Love and Miss Foster made outstanding contributions to the work in Changchow. The public health program of the hospital was greatly strengthened by the addition of a baby clinic, and by vaccinations and periodic examinations of children. Regular free clinics were held at the prison, and the hospital staff co-operated with the city health department to the extent that time and strength would permit. In 1933 the generous gift of Mrs. L. L. Stephenson of San Antonio, Texas, made possible the erection of a new hospital building. Week of Prayer funds in this same year were used to provide equipment sorely needed.

Under Miss Foster's supervision the training of nurses in the hospital prospered. Concerning this phase of her work she wrote in 1937:

We have just completed a two-story addition to our school and dining room building. Miss Chang Fei Cheng, a graduate of Peking Union Medical College, who has studied in England, became principal of the school. Our application for registration . . . was accepted in September. With the well qualified principal we now have, with hopes of a regular school appropriation for our mission and with the increased opportunity for our students to serve in public health work in Changchow and other places, the future of our school looks very hopeful.

During this same year a gift of \$5,000 from the Layman's Committee was used to construct a dormitory for single men workers at the hospital and three homes for doctors. The dormitory was finished and occupied in July, 1937, and the doctors' residences were near completion when the Japanese invasion came, finally forcing evacuation of the hospital.

When the war first reached Changchow on August 11, the entire facilities of the hospital were devoted to caring for wounded soldiers. On November 14 it became apparent that the hospital would have to close, and with the aid of trucks furnished by the Ministry of Health the entire professional staff and part of the hospital equipment was moved to Nanking, only to be forced to push on immediately to Changsha, several hundred miles west of Nanking. Although the hospital was badly damaged by bombs and much of the equipment destroyed, within approximately one year after its evacuation work was reopened. In spite of the physical handicaps and greatly reduced staff the hospital did the largest volume of work recorded in its history. Since much of the work had to be done free of charge, hospital funds were supplemented by gifts from the American Red Cross and from Church Relief funds.

Training Nurses in China

Medical work in China in the beginning was seriously handicapped by the lack of trained Chinese nurses, especially in the fields of surgery for women and obstetrics. In the early days hospital care of the patient was largely in the hands of amahs (serving women) directed by one or two missionary nurses. Some of them attained quite a high degree of mechanical skill and

could be taught to do simple duties as hospital assistants, but they had no knowledge of the necessity for cleanliness and protection against bacteria. With the coming of Miss Mary Hood to China in 1909 and the establishment of a school of nursing in connection with Mary Black Hospital, the long climb began toward improving educational requirements and putting the training of nurses on a professional basis. Miss Hood led in pioneering a Nurses' Association for all China, thereby setting higher standards for the profession in general. After the interlude caused by World War I, when the work formerly carried on at Mary Black Hospital in Soochow was reopened as union work in Margaret Williamson Hospital in Shanghai, a union school of nursing was established which combined the nursing schools of the two hospitals.

At first Miss Hood found it extremely difficult to find young women with sufficient educational background to receive more than elementary instruction in nursing. As time passed, however, improvements were made in raising requirements in preliminary education until finally a high-school diploma was considered the standard prerequisite for entering an A-grade school of nursing. Eventually there came to be a few young women who completed their college training before entering such schools. By 1936 the school of nursing at Margaret Williamson had completed registration with the government, and the incoming class of twenty-four students was the largest ever admitted to the union school. The majority of the new students were high-school graduates with exceptionally high scholastic standing. With the raising of standards and the increasing number of nurses at work in China the next step was the development of a post-graduate course at the school of nursing in Shanghai.

Wherever the Woman's Missionary Council participated in nurse-training programs, standards were constantly raised in keeping with those set by the International Council of Nurses. Commenting on the differences this made in their work, Miss Lorena Foster and Miss Hester West declared:

Nursing has reached the place in China where we must begin to produce a new type of graduate. Every head nurse must be a teacher and supervisor in order that the Nursing Department may be efficiently organized, that the students may carry out in their daily work on the wards what they have learned in the classroom, and this at the same time that we are producing efficient and well qualified graduates for the Nursing Service in China. Every nurse should be able to instruct the patients in hygiene and sanitation, to help them overcome their superstitious ideas, and to teach them how to care for their own health and that of their children. She should understand the psychology and the social background of the patient and deal with him accordingly.

But how is this new type of nurse to be produced? First, by providing educational facilities which will attract the best type of young women with an adequate education. Second, by providing an environment for our students which will better encourage the development of well-rounded individuals with high ideals and wholesome interests.

The story of medical work in China or elsewhere is only partially told in the accounts of institutions specifically set aside for medical purposes. Schools, institutional churches, community centers, and village welfare projects also provided medical services for those to whom they ministered. A well-rounded history of medical work would include stories of Bible women and evangelistic missionaries who were counted members of hospital staffs, and of countless persons who found their hearts reclaimed as their bodies were healed. There would need also to be a picture of the many Chinese doctors and nurses who graduated from Christian schools in order to go forth and minister in His name. It was fitting that these words of John Greenleaf Whittier should be chosen to hang on the walls of Howell Hall when it was in use as a dormitory for students attending the Women's Christian Medical College in Shanghai:

The healing gift He lends to them who use it in his name;
The power that filled his garment's hem is evermore the same.
The paths of pain are thine. Go forth with patience, trust, and hope;
The sufferings of a sin-sick earth shall give thee ample scope.
Beside the unveiled mysteries of life and death, go stand
With guarded lips and reverent eyes, and pure of heart and hand.
So shalt thou be with power endued, from Him who went about
The Syrian hillsides doing good and casting demons out.
The Good Physician liveth yet, thy friend and guide to be;
The Healer of Gennesaret shall walk the rounds with thee.

CHAPTER VIII

At Work in Korea

EDUCATIONAL WORK

THE reason for opening missionary work for Korean women was the same in many instances as that for opening work in China, for the conditions and needs of women were similar throughout the Orient. It was possible to profit by the experience in China so that some mistakes made there were avoided in Korea. There were, of course, interesting variations, for the Korean is truly an individualist, and many developments in the mission program there were unique.

The first Protestant Christian convert was made in Korea in 1886. Nine years later the general Board of Missions of the Methodist Episcopal Church, South, sent Dr. C. F. Reid to the field. Two years later, in 1897, Mrs. J. P. Campbell was assigned by Bishop A. W. Wilson to organize woman's work there, and with her adopted Chinese daughter, Dr. Dora Yui, she transferred her missionary activity from China to Korea. Mrs. Campbell was admirably qualified for the responsibility, for in her ten years in China she had engaged in many types of work—taught music, worked in day schools, assisted in hospital work, done social-evangelistic work, and translated the Gospel of John into the local dialect. The breadth of her experience equipped her not only to see needs in the new field, but also to take steps to meet them. She was deeply touched by the plight of Korean women, whose gentleness seemed to be born out of constant submission. Nameless creatures, being called by their position in the family—second daughter, mother, and so on—they were doomed to a life of ignorance and superstition without even the hope or comfort offered by some religions. Gathering about them a few women of the lower middle class, Mrs. Campbell and Dr. Yui began work in Seoul.

Carolina Institute, Seoul

Within a year, in July, 1898, Mrs. Campbell secured a piece of property from the Baptist mission which was withdrawing from Seoul. Although lack of time in which to secure approval of the Board forced her to make the purchase at her own risk, her faith was justified. The Board approved her action, and generous gifts from the children of North and South Carolina led to the naming of the first mission institution of the Council in Korea, the Carolina Institute. To attract the Koreans and to serve a real need Mrs. Campbell opened a small dispensary at her own expense. In the autumn school opened with three pupils, but the enrollment rose steadily. In the beginning the children were drawn from the serving class who were not

wanted in the homes where their parents worked. The more privileged women were not long in seeing, however, that these poor children would soon be superior mentally, and they sought admission for their own daughters.

As enrollment increased, the plant which had originally been a Korean residence became increasingly inadequate. The school outgrew the renovated outhouses and the two-story brick building which Mrs. Campbell had built with the assistance of a Korean carpenter who had never before constructed anything but mud huts. In 1907 a beautiful hill-top site was secured, and a few years later the old make-shift school on the edge of the canal was abandoned. A home for missionaries, a dormitory for boarding students, and a new day school were erected first, and in 1925 the Woman's Missionary Council provided for the erection of a beautiful high school building.

The curriculum of the school included only primary work in the beginning. Inventive genius was required to devise ways and means of imparting knowledge without texts and with the simplest of equipment. Only the catechism and portions of the New Testament had been translated into the Korean vernacular, and books were made by writing the lesson on the black-board and having it copied by each child. In later years Carolina Institute, recognized then as one of the leading girls' schools in Korea, added creative touches to the required government curriculum and provided a wholesome Christian atmosphere for her students. It was in the brick building constructed by Mrs. Campbell that Bishop Wilson baptized 7 women in 1899. They formed the nucleus of a new church which within a decade had more than 500 members. When Carolina Institute celebrated her fortieth birthday in 1938, there was an enrollment of 1,017. That year 400 high school students had to be denied entrance—a far cry from the day when parents had to be convinced that a girl could and should learn. This was typical of conditions all over Korea. At the time of unification only one out of every 134 Christian girls in Korea could attend a Christian high school because of lack of room.

During the depression years when appropriations were cut severely, the head teacher at Carolina Institute suggested that the school begin the accumulation of an endowment and in other ways launch out on a ten-year program leading toward self-support. Teachers voluntarily gave 7 and 8 per cent of their salaries toward this effort, and pupils, parents, alumnae, and friends rallied to the cause, although there were no wealthy patrons on whom they could call. As part of this movement, dormitory life was re-organized. Student committees were set up in such a way as to give each girl practical experience in efficient home management, and in the process the dormitory became self-supporting.

Carolina Institute had a succession of fine principals following Mrs. Campbell: four missionaries—Miss Lillian Nichols, Miss Ida Hankins, Miss Bertha Smith, and Miss Hallie Buie—followed by Mr. T. B. Yi, a beloved teacher for eighteen years, who became the first Korean principal.

Holston Institute, Songdo

Holston Institute was unique in many ways. In the first place it was started at the insistence of Korean women who pledged themselves to pay a native teacher's salary if the Woman's Missionary Council would also send them a woman for the work. In the second place this momentous decision was made at a summer picnic on a mountainside. The women had taken along their Bibles and hymn books, and the picnic readily turned into a prayer meeting where the needs of the community were discussed. It became not only the largest mission school in Korea but also the first mission school for girls to receive government recognition, the first to publish a school journal, and the first to conduct a glee club concert tour. Perhaps even more significant than any of the honors which the students accrued for their alma mater—and they were numerous—were the social-evangelistic activities of Christian students. In addition to the usual community work they gave free time at Christmas and in the summer to teaching in small rural schools, providing a glimpse of a broader world and a Redeeming Saviour to these isolated children.

When the school was opened in 1903, its location was a Korean house from which the paper partitions were removed to form a large room eight by twenty-four feet.

For accommodation of the girls at night heavy comforts, such as Koreans use for sleeping purposes, were placed on the floor and this apartment became the sleeping room for twenty-six girls. The next morning the bedding was aired, rolled up, and taken into adjoining rooms where it remained until it was again needed for the night. The sleeping apartment then became a breakfast room. Small, attractive tables, a foot square, were brought into the room. . . . At the close of the meal the bowls, chopsticks, and tables were removed, and the same apartment became a recitation room and prayer room where morning and evening songs and prayers ascended to the Father from grateful hearts.

The first benefactor of the school was Dr. Tom Staley of Bristol, Tennessee, who when visiting Songdo took a personal interest in the school because of Miss Ellasue Wagner from his own Holston Conference, who with Miss Arrena Carroll, from the Baltimore Conference, made up the American staff. Upon returning home he made a liberal contribution himself to a new building and interested the Holston Conference in doing the same—hence the name.

The handsome new grey stone structure was located on a commanding hill reputed to have been a notorious devil worship site. A primary building was added in 1918 as the original plant became too crowded. When Japanese laws forbade the teaching of religion in school buildings the women of South Carolina raised money for the erection of a social religious building which they named Wightman-Hambert Chapel, honoring two of their outstanding leaders. In 1924 Centenary funds were available for a new music building,

and in 1934 Korean friends raised two thirds of the funds necessary for a new classroom and administration building, providing for the first time sufficient room, light, and warmth. But by the time of unification even these commodious quarters had been outgrown.

Mary Helm School, Songdo

While Holston Institute was growing, a very unusual school came into existence in Songdo. In 1907 several young Korean widows of the upper class appealed to Baron T. H. Yun for a foreign teacher. He in turn appealed to Mrs. W. G. Cram, the talented wife of one of the leading Korean missionaries, who gladly acceded to the request for help and opened a night school in her own home for the young women whose mothers and aunts came with them as chaperons. The group grew, and so interested did they become in their work that they decided to get a house near Mrs. Cram and live together in order to devote full time to study. A Korean house on the Cram compound was placed at their disposal, and the students provided their own food, did their own work, and lived happily together.

The school opened with no appropriation of any kind and no funds in sight for its support. Baron Yun made the first contribution to it, and Bishop Harris of the Methodist Episcopal Church, who saw the school in operation during its first summer, gave a check in memory of his wife. A letter was sent to Mrs. S. C. Trueheart, secretary of the Woman's Board of Foreign Missions, telling her of the unique opportunity, and she immediately made an appeal for contributions for the school. Among the persons responding to this call was Miss Belle Bennett, who suggested that the school be named in honor of Miss Mary Helm, a pioneer in the missionary movement at home.

When Dr. and Mrs. Cram returned to the States in 1909, the school was transferred to the compound of Holston Institute and was placed in charge of missionaries of the Woman's Board. Miss Mary F. Johnstone, Miss Lillie Reed, and Miss Agnes Graham at different times carried on the work begun by Mrs. Cram. Later Miss Ida Hankins of the North Carolina Conference devoted herself wholeheartedly to this school and is responsible in large measure for its change and growth.

For a brief four-year period it was required by the government to become affiliated with Holston Institute as its industrial department. In 1922, however, its independence was restored, and it began to change its complexion in several respects. Although it never ceased to make its appeal to young, uneducated widows, the majority of its students came to be unmarried girls who for various reasons were late entering school. When laws were enacted which prohibited primary government schools from taking into the first grade students over ten years of age, Mary Helm School lowered the age of admission from sixteen to thirteen in order that girls of this age who were denied entrance to government schools would not be deprived of an oppor-

tunity for education. This school was unique in the way that it provided for older students, who in turn were so seriously motivated that Mary Helm attained a reputation for excellent work. Those able to continue their high school and college education prepared themselves largely as nurses and teachers or full-time Christian workers. For a large number of her students, however, school days were over when they left Mary Helm: some came from families who could afford only a limited amount of education for their daughters; others were wives of Christian men who came at their husbands' request. For this reason as much as possible was put into the four-year course: cooking, sewing, and embroidery as home making arts were stressed during the last two years; Bible classes were provided five days a week for each grade. Daily devotionals were stressed, and every year special religious services were held to give students an opportunity to commit their lives to Christ.

In making her last report to the Woman's Missionary Council in 1940 Miss Hankins gave the enrollment of the school as two hundred, which was the maximum number of students allowed for it by the government. Although it was one of the smallest of the mission institutions turned over to the Woman's Division, it was unique in meeting a great need in Korea.

Lucy Cuninggim School, Wonsan

In 1900 the Council purchased property in Wonsan from the Methodist Episcopal Church, and the next year Miss Arrena Carroll and Miss Mary Knowles were appointed to open a girls' school there. The North Carolina Conference contributed their Week of Prayer offering that year for the construction of necessary buildings, and they were given the privilege of naming the school Lucy H. Cuninggim in memory of one of their beloved leaders.

The school prospered and eventually outgrew both site and building. Miss Mamie D. Myers of the South Georgia Conference was principal at that time, and her home conference provided money for the first building on the new property, later adding a house for the primary school which was called Frances Hitch Primary in honor of Mrs. S. W. Hitch, who for years served as secretary of the South Georgia Conference. In 1926 the North Carolina Conference Society spent \$10,000 in completely remodeling the main building; and four years later the Parent-Teacher Association of the school built a Korean style dormitory, at a cost of approximately \$7,000 gold, which in spite of the depression they presented to the school and to the Woman's Missionary Council in 1934, debt free.

At one time a persistent effort was made to turn Lucy Cuninggim into an industrial school which would have been of great service to Korean girls and women. Although a grove of mulberry trees was planted in 1916 so that silk worms could be raised and training given in sericulture, the school did

not develop along industrial lines, due chiefly to lack of trained personnel. Instead Lucy Cuninggim became a government-recognized school with kindergarten, primary, and high school departments, and the mulberry grove became only a means of self-help for older students. In spite of disturbing changes in policy, the school in Wonsan drew to itself a group of splendid students who won distinction for themselves and developed a fine sense of loyalty to their alma mater. Eventually some members of the staff were recruited from among the alumnae. Other loyal staff people were Korean men who rendered devoted service to the cause of Christian education for women. Mr. C. S. Lee, who was vice-principal for more than ten years, had successfully appealed to the businessmen of Wonsan for help to keep the school from closing during the depression. At the time the last report was made to the Woman's Missionary Council by Miss Carrie Una Jackson, missionary adviser to the staff, Mr. J. S. Yang was the effective principal of the school, which had a peak enrollment of 430.

A unique feature of the school was the appointment in 1935 of Miss Evelyn Dacus to be director of religious education with the responsibility for follow-up among the graduates.

Bible and Theological Training for Women

Both the Joy Hardie Bible School, Songdo, and the Alice Cobb Bible School, Wonsan, were established in order to train for evangelistic work mature women who had little or no education. The former had been opened in 1908 under the management of Miss Arrena Carroll and was later named for the beautiful little daughter of Dr. and Mrs. R. A. Hardie, who was born in 1910 during the Bible Conference in Wonsan and who died a few years later.

Mrs. Joel B. Ross, who before her marriage was Miss Mary Knowles, gathered a little band of women into her home for Bible study. From this grew the Alice Cobb Bible School—named for Mrs. J. B. Cobb, the first secretary of the Foreign Department of the Woman's Missionary Council—housed on the Lucy Cuninggim compound in a simple building financed by the South Georgia Conference and under the leadership of Miss Kate Cooper of that conference.

As high schools developed and graduates began to seek opportunities for further education, the Union Bible Training School in Seoul became the recognized center for training full-time Christian workers. In time the two earlier Bible schools became known more and more as institutes, and though they continued their periods of intensive training, they were thought of largely as short-term training schools for Christian workers in local churches. But the work done by the Bible women trained in these two institutions made a lasting contribution to the spiritual growth of Korea.

The Union Methodist Woman's Bible Training School of Korea began as

a Methodist Episcopal school in 1908 and was known as the Rothweiler Bible School. Miss Millie Albertson, the founder, was a woman of rare insight, culture, and consecration. Often in advance of other missions and of the majority of her own mission, she laid the plans and secured the funds and had erected a handsome commodious gray brick building containing a dormitory for about eighty pupils, nine large classrooms, an ideal chapel and library, and a lovely home for two missionary workers—all located in the southern part of Seoul on a high elevation opposite an expanse of pine trees. When the school was first planned, Miss Albertson invited the Southern Methodist mission to participate in it. But it was not until 1919 that the need for such a school became apparent to the Southern missionaries, and then the Council voted to co-operate on a fifty-fifty basis. The following fall four members of the mission were appointed to the Board of Trustees, and Miss Hortense Tinsley was placed on the faculty. Money provided by the Council from Centenary funds was used to install a heating plant and other needed equipment for the school.

At the time of union it seemed wise to continue the undergraduate or high-school department of the school. The graduate course covered three years. In addition to supervised field work during the school term all college students were required to do a year of full-time practice work before entering their senior year. In an effort to prepare the graduates for meeting needs in various areas of life, field trips were made weekly to Severance Hospital, where instructions were given in home nursing and public health. Domestic science classes were offered, including a bakery department which gave students an opportunity for self-help.

In 1932, about twelve years after this first union, the Union Woman's Bible Training School merged with and became part of the Methodist Theological Seminary, which had been a joint Methodist institution of the general Boards since its establishment in 1907. By this process the Methodist Theological Seminary became co-educational, and standards for women students automatically became equal to those for the men. Graduation from a recognized high school was required for entrance, and the first two years in seminary were the same for all students. The last two years were divided, providing an opportunity for specializing either in religious education or theology. For the most part women students chose the former and men the latter, though there were no rules governing such choices.

The fact that the seminary up to the time of Methodist unification in the United States had not received government recognition was in many respects an advantage. Classes could be taught in Korean instead of the Japanese language, and the school was free to determine its own curriculum without having to adhere to the strict regulation of courses required of government schools. In spite of the lack of recognition, seminary graduates were in great demand. Miss Mabel Cherry, who succeeded Miss Tinsley as Council repre-

sentative at the seminary, reported in 1940 an enrollment of seventy students—fifty men and twenty women. "This number fills the dormitories to capacity," she wrote, "but it is not sufficient to meet the needs of the Korean Church."

Ewha College, Seoul

On May 31, 1886, Mrs. M. F. Scranton of the Methodist Episcopal Church started Ewha School in Seoul with one bewildered little girl.

Poverty unquestionably brought the girl to us, but not many days passed before the mother felt it better to brave poverty than to trust her child to a foreigner. The neighbors accused her of being a bad woman and an unnatural mother. . . . They said it might be well for a time that there would be plenty of food and clothes, but by and by she would be carried away to America, and what her fate would be there no one could tell. As assurance was given in writing that the child would never be taken out of the country, which partially satisfied the mother, but it was several months before she was really at ease.

Thus began the first school in all Korea for little girls. The queen of the country named it Ewha, meaning Pear Flower. In spite of its hesitant beginning Ewha grew in numbers and won the confidence of the people of Seoul. In 1910 the college department was opened with three students who, like their sister pioneers in other lands, braved opposition, ridicule, and even abuse to blaze a trail for the many eager girls who followed them.

Because of the pressure for the addition of high school departments in the Council's own schools—Carolina Institute, Holston, and Lucy Cuninggim—the women of Southern Methodism were not able to accept early invitations to participate in Ewha College. However, in 1924 a tentative plan was drawn up for inclusion and in 1926 Miss Clara Howard became the first Southern Methodist representative on the faculty. The following year Miss Josephine Dameron of Virginia joined the faculty in the department of music.

Miss Alice Appenzeller, born in Korea of missionary parents of the Methodist Episcopal Church, was president of Ewha College for many years. The impression of her personality and power in the field of education was widespread. In the fall of 1935 the Imperial Government of Japan awarded her the Blue Ribbon Medal for Meritorious Service in Education. This was the first time a woman in Korea had been the recipient of this award.

In 1936 Ewha moved from its cramped downtown quarters in the heart of the city, and on May 31 the handsome new buildings in the western suburbs of Seoul were dedicated to God for the education of Korean womanhood. Three lovely buildings graced the new grounds of the college—Pfeiffer Hall, Case Hall, the music building, which contained Emerson Chapel, and

the Thomas Gymnasium. By fall the dormitory was completed as were rooms for faculty and missionaries in a penthouse on top of Case Hall.

The work of the college developed along six major lines: the literary department, music department, home economics department, religious education department, kindergarten normal training school, and the physical education department. Two special small houses on the campus drew attention from visitors: the English House, used as a short-term residence for students of the literary department to practice conversational English; and the Home Economics House, built by alumnae in modern Korean style, used by seniors in the department to practice their own household planning and management. Aside from practical aspects these two homes presented a rich opportunity for Christian fellowship among students.

At the time of Methodist unification in America four of the six churches working in Korea were co-operating in the support of Ewha College: the Methodist Episcopal Church, the Methodist Episcopal Church, South, the Australian Presbyterian Church, and the United Church of Canada. Dr. Helen Kim, who had served as Ewha's first dean and then as vice-president since 1931, became Ewha's illustrious president in the spring of 1939.

Kindergartens and Day Schools

For many years kindergartens and day schools in Korea presented one of the greatest opportunities for evangelism and for Christian social service. In few countries did one-teacher, rural day schools flourish so widely. Closely related to the country churches, these little schools, called Keulpangs, were provided in the main for the children of Christian parents who could not afford to send them to boarding schools. In the Wonsan District Miss Kate Cooper pioneered in the supervision and development of these rural schools, as did Miss Carrie Una Jackson in the Choonchun District. The development spread to other districts, until gradually the whole of the Korean Mission was included.

For many years the Woman's Missionary Council invested \$15,000 annually in kindergarten and day school work, which included the larger day schools in strategic towns as well as the small rural schools. When the depression came and drastic cuts in appropriations were necessary, it was decided that in Korea and in China support should be withdrawn from kindergartens and primary schools. Since most of these schools in Korea had been partly maintained locally, some were able to become self-sufficient; others, however, were forced to close.

The Woman's Missionary Council was well aware of the vital service these kindergartens rendered, especially the opportunities offered by them of gaining access to non-Christian homes; and when conditions permitted, they restored funds for this work. In 1937 Miss Clara Howard was made supervisor of Methodist kindergartens throughout Korea. She, with the aid of two

assistants, visited at frequent intervals the little schools scattered through eight of the thirteen provinces. They ranged in size from one- to three-teacher staffs and from 25 to 110 pupils. If a separate building was not available, the kindergartens were held in the church, which was possible since Korean churches had no pews. Miss Howard and her assistants had three main objectives: improvement of the kindergartens' physical equipment, effective teaching, and religious education; promotion of parent education and improvement of home life; and the raising of standards for teachers along the lines of personality, health, character, professional preparation, and remuneration. In addition to her other tasks Miss Howard made a great contribution to the translation of written materials suitable for use by children in kindergartens and church schools. She utilized in every way possible the opportunities through kindergarten work of educating the Koreans, winning them for Christ, and building their lives into the Kingdom of God.

SOCIAL-EVANGELISTIC WORK IN KOREA

The Great Revival

Much has been written about the great spiritual awakening and evangelistic fervor which began in August, 1903, and swept through the entire Korean Mission. The Rev. R. A. Hardie, M.D., who had gone to Korea in 1890 for medical and evangelistic work under the auspices of the Canadian Colleges' Mission but had joined the Southern Methodist Mission in 1898, was the leader of this great movement. The story back of his own awakening and empowerment was told by Miss Estelle Haskin as follows:

The great revival which broke out in Korea in 1904 is of special interest to the women of Southern Methodism because of its origin. Miss Mary Knowles (who later married Dr. J. B. Ross of the Korean Mission) went to Korea filled with a burning zeal for the Master's work. She felt in starting her work in Wonsan that they, as missionaries, were not able to grasp the great spiritual privileges which were before them. She and others formed a compact to pray daily that God would give the missionaries power to bring about a great revival. Dr. Hardie was asked to lead the missionaries of Wonsan in a week of Bible study.

As he prepared for this work, a deep conviction of his own need overpowered him and he spent one whole night on his knees in prayer. At early dawn there came to him a great blessing and he arose from his knees filled with a new power which was recognized by all who met him that morning. He rang the chapel bell and called the Korean Christians together, telling them of the night's experience, confessing his own former lack of power.

Those present, grasping his meaning, saw the emptiness of their own lives and prayed for forgiveness. Days of prayer and confession followed. Finally there came upon them such a baptism of power that they went forth from place to place and led others into the same experience. The revival swept throughout the Church in Korea and thousands were converted.

The evangelistic spirit generated by the great revival was evidenced in

many fields of work. In Seoul Mrs. Campbell and Miss Mamie Darling Myers carried on numerous projects in connection with the local churches. Sangdo became the center from which the evangelistic movement radiated to rural areas, and Miss Laura Edwards and Miss Alice Dean Noyes were pioneers in this field. Miss Kate Cooper was the one indomitable personality who could not rest so long as there were untouched frontiers within reach, and she was responsible for rural evangelistic work in Eastern Manchuria.

District Evangelistic Work

In the early years of work in Korea a strong emphasis was placed on rural evangelistic work, which was conducted on a circuit or district plan. Each missionary was assigned responsibility for a certain number of churches in a given area. Working with her were groups of Korean Bible women who went out two by two. The frustrations experienced in this work are described in a report from the Wonsan District by Miss Kate Cooper in 1924:

At present I have under my care the women and girls of ninety-five church groups begging for instruction, seeking light, and longing to make something of themselves. I am responsible for seven hundred villages with an approximate population of 300,000. This means that there are yet six hundred and five villages without Christianity, and in my travels every time my eye rests upon a group of mud-thatched roofs not yet transformed by the knowledge of Jesus Christ there arises within me a burning desire to go in and tell the old story of Jesus to the women and girls, but being only one missionary instead of seven, I have to pass by with an aching heart.

The missionaries traveled their districts by pack ponies, carrying bedding, clothing, food, and cooking utensils with them. The road building projects of the Japanese government made possible the use of a Ford automobile in the Choonchun District in 1921. This by no means solved the problem of travel for workers, who often walked twenty miles a day if the roads gave out or if the weather were bad.

Rural work took whatever form the talents of the missionary directed, and many hidden skills were brought to light. A public health nurse, a doctor, and a preacher often made a team serving as many people as possible—but never enough. Some, such as Mrs. J. P. Campbell, longed to ease the terrible poverty of the people by introducing improved agricultural practices. In addition to their own ministry the evangelistic missionaries participated in every possible way in co-operative projects which enriched life for the people. Illustrative of this type of service was a Farmer's Institute carried on with the assistance of instructors from the YMCA and the Agricultural Department of Pyengyang College. The program included such subjects as chicken-raising, bee-keeping, pig-raising, co-operation in buying and selling, soil-testing, seed selection, utilization of fertilizers, and Denmark farming. Most of those attending were Christians, but the others seemed to enjoy it just as much and

went away with a much friendlier feeling toward Christianity. A number of decisions to accept Christ were made at the Sunday services. In addition to work in villages themselves various types of institutes were planned which brought village people to the city for study. People came with eagerness to learn whatever was planned for them. It was not unusual to have some walk more than fifty miles in order to attend. Men and women both came, and in one class the men insisted on learning to knit so that the women in their village might in turn be taught.

In 1934 the trend toward co-operation in town and country work began to take a more definite shape. The program of rural evangelism in Korea was reorganized under the United Rural Program, a plan calling for a staff of skilled workers for each district who would work together in providing health services, education, club work, and a constructive evangelistic program throughout the district. This approach was handicapped by a shortage of skilled workers, but here again unused abilities of missionaries were pressed into service, and well-trained Korean women and men continued to make their contribution. At the time of unification Miss Helen Rosser summarized the effectiveness of the new plan:

Never before has the Board at home and the Mission on the field been more united and more earnest in seeking to realize a vital cooperation among the various agencies of rural activities, agriculture, home economics, health, and evangelism—this we call our United Rural Program. Two rural centers have been opened in each district as demonstration centers.

The interest of the villagers in these co-operative enterprises is illustrated by the report of Miss Bessie Oliver on two centers in the Songdo District:

Podonay has a good, strong group, most of whom are young people. They are keenly interested in religious training, home and health improvement, and in a garden and canning project. . . . We have felt the need of a demonstration house as a model for home improvement courses. The people of the town of Changdong eagerly welcomed our proposals to establish such a center there. The church people gave the land, the young men gave their time and labor to prepare the foundation and the girls helped to plant flower beds. The people also gave a large plot of ground for a vegetable garden. Because I felt keenly the need and opportunity, I provided personally the funds for the building. The house has one large club room, a kitchen and a bedroom. The house is to serve the entire circuit.

It was hoped that through a tithing and canning project the centers and then the districts might become self-supporting.

A typical institute for rural youth was described by Miss Bertha Smith in her report for the year 1939:

From February 10 to March 10 we held an institute for young Christians in one of the churches most centrally located in the district. Forty-two young people

enrolled and thirty-four received certificates. Subjects taught were Bible, hygiene, sewing, cooking, carpentry and music. The student body was divided into four groups, and each group had charge of one session of a student prayer meeting which was held once a week. . . . The institute was attended by both boys and girls and the students did all the work. This was our first experiment in cooperation between boys and girls in dormitory life, but it was carried out in the most dignified and satisfactory manner.

A follow-up visit revealed that the experience had made a marvelous change in the outlook on life of these young people, and they had returned to their villages to take places of leadership and responsibility.

Urban Social-Evangelistic Centers

The establishment of evangelistic work in cities was begun following Miss Mabel K. Howell's visit in 1919, when she urged that the opportunity in urban areas was so great that centers should be set up at once in Songdo, Seoul, and Wonsan. By the time of unification work had been started also in Chulwon and Choonchun.

The Union Evangelistic Center, or Tai Wha, in Seoul was truly a center, for in the garden of the beautiful old palace, which was acquired by Bishop Walter R. Lambuth for its location, was the stone placed in 1395 to mark the geographic center of the walled city. The buildings on the grounds were in fair condition, and only a home for the missionaries had to be built. When Miss Mamie D. Myers of the South Georgia Conference began work in 1920, gifts from Mrs. Glide of California and the Centenary fund financed the initial cost. Miss Laura V. Edwards later succeeded Miss Myers in the work at this center. From the beginning efforts were made to secure the co-operation of the Methodist Episcopal Church and the Presbyterian Church in making this a center for city-wide work with women. Since three groups had held institutes and Bible classes together, this co-operative action was a natural step. Co-operation made possible a much more inclusive program which developed mainly through three departments: child welfare, education, evangelism and social service. As opportunities and facilities increased, new services were added: a department of home economics, clubs and classes of various kinds, and a girls' hostel.

One of the drawbacks of co-operation was the difficulty of securing new buildings when the picturesque and historic old palace had become totally inadequate, for it seemed that each board waited for the other to take the initiative. When Miss Margaret Billingsley became director in 1934, following Miss Ellasue Wagner's retirement, she asked the Woman's Missionary Council to name the Seoul Center as a Week of Prayer special. This was the initial gift for the new plant, and on November 4, 1939, after many delays and disappointments, the new building was dedicated. This stone structure with its Korean roof had an air of Oriental dignity and charm which made

it the most beautiful mission building in Korea in the eyes of many people. Its usefulness matched its beauty in Miss Billingsley's eyes:

We have bathing facilities for the babies and club children as they have none in their homes; we have hand-craft rooms, classrooms, a game room, music rooms, cooking and sewing rooms; and best of all, a small chapel which I think you will agree is the most worshipful place you have seen in Korea. As one enters, one has the desire to be calm and think on great things. Different groups in the Arizona Conference are giving the lights for this room as a symbol of the light of Jesus Christ. This chapel, which will seat about two hundred, will not be an organized church, but will be used for special worship services and our Center services.

The entire buildings was indeed a joy and comfort not only to the missionaries and Korean workers but to the hundreds of women, children, and youth who entered its doors for help. "This is a house of peace," one child was heard to say to another, "We must not quarrel." And only a few days later another child was heard to admonish, "This is a house of truth. Here we cannot tell a lie."

The House of High Aims, Songdo

The Koryu Social-Evangelistic Center in Songdo, situated in the heart of the city about one block from the famous old South Gate, came as a Centenary gift and was founded and developed by Miss Agnes Graham of the Central Texas Conference. When building was begun, Christian and non-Christian women, old and young, watched the progress of construction, for they could not believe that such a building was being erected for women. Doubt gave way to joy and hope when they saw the beautiful name they had chosen engraved on the door and realized that for the first time they would have some opportunity for self-expression. The name was that of the Koryu dynasty whose seat of power was in Songdo many years ago, and meant "The House of High Aims."

From the beginning the work at the center ministered to children and women with a wide variety of activities. In addition to a thriving self-supporting kindergarten, two unusual schools were conducted: a morning school for girls who had passed the age of acceptance into public schools and who had no resources for paying the required tuition; and a night school for women between the ages of sixteen and forty, most of whom were married and had never had an opportunity to go to school. A music department, begun by Miss Graham, was ably developed by Miss Min, a Korean musician, who offered the only music courses available to the people of Songdo other than those provided for students at Holston Institute. Two important emphases of the public health department were weekly baths made available to the children of the community and the preparation of formulas for babies. This work, which also included a full schedule of medical services, was under the supervision of Miss Helen Rosser, a missionary public health supervisor of the

Songdo area. As the work grew, new clubs and classes were formed to meet the needs.

Miss Nannie G. Black, successor to Miss Graham, told of the organization in 1936 of a club for fifteen dirty, ragged little girls who were gathered in by the center visitor. Each child brought companions in like condition until the club had swelled to sixty. The group met at the center twice a week for study, care, and free baths. The money for heating water and furnishing soap and towels came from the sale of Christmas grain which was brought yearly by members of older clubs to raise funds for gifts for the needy.

That the people grew to love this house as if it were their very own—which indeed it was—is attested to by the fact that every year gifts were made to it by the various graduating groups. In 1935, for example, the kindergarten children presented the center with a rocking bench for the playground, the home economics girls gave a large mirror, and the club children gave a clock. The clinic that year presented a new pair of scales, and the night school gave a leather bound Bible for the chapel. Through its varied ministry to rich and poor, old and young, educated and illiterate, the center grew in favor with the people and came increasingly to be thought of in terms of its beautiful and significant name, The House of High Aims.

The House of Abounding Grace, Wonsan

Pohay Yur-Cha-Kwan, or House of Abounding Grace, located in what was once known as the Valley of Sacrifice on a hillside overlooking the Wonsan Bay, was dedicated in September, 1926, a gift of the Methodist Centenary. The surrounding country was beautiful and the house was new and lovely. The work itself had been going on for some time, housed here and there in small Korean homes where there was no opportunity to expand. To the women and children of Wonsan this new home meant many wonderful things, for here was a kindergarten, music classes, night school, sewing and cooking classes, Bible instruction, and a chance to sing and plan and grow in knowledge and in love. To Miss Kate Cooper, its founder, it meant all this and more too. For it was the center from which twenty-five Bible women reached out to touch the lives of a thousand country women, going into their small villages with a ministry of love and bringing them to the city for Bible classes and institutes of various kinds. Soon after the founding of the center Miss Sadie Maude Moore of South Georgia became director of its activities in Wonsan, and Miss Cooper devoted her time to the supervision of services in rural areas.

Two features of the educational program at the center were outstanding: a training department was provided for young women, graduates of primary schools, who for various reasons had been unable to go to high school; and a night school was held for women and children of the working classes. The children included in this night school cared for brothers and sisters and helped

with home chores during the day so that they could attend the school in the evening. At night when the babies were asleep they came to the center to try to learn something for themselves.

The full account of the work done in and through the center in Wonsan, like that of Christian institutions everywhere, can never be told. A glimpse here and there gives some insight into its magnitude and significance. Miss Cooper once wrote:

Every evening as the shadows gather and darkness approaches, if you could see the stream of women and girls wending their way up the valley and steps of the House of Abounding Grace that you as a member of the Woman's Missionary Society in America have helped to make possible, you would thank God for a share in giving these eager ones a chance to make life worth living.

The story of aid given to Korean refugees in Manchuria is ever worth repeating. When Christmas came, the women and children of Wonsan center, although too poor to buy stockings for themselves, too poor to pay fees to attend day schools, and with nothing of their own to give away, gave their money to buy material and with their own hands made clothes to be sent to Manchuria by a Korean minister. Along with the clothes went a letter, explaining how the gifts came to be. A newspaperman in Wonsan heard the story and asked to see the letter which told of the love and sympathy of these humble women and children of the center. "If Jesus can inspire people to love and help those in need whom they have never seen, then I want to cast my lot with His followers," the reporter said; and he became an ardent Christian, giving much of his time to do relief work.

Chulwon and Choonchun Centers

Neither of the smaller cities of Chulwon or Choonchun was blessed with mission schools or hospitals after the close of the Choonchun hospital in 1927, but both had social-evangelistic centers closely related to the Korean churches and acting as pivots from which a strong program of rural work emanated. The scarcity of missionaries coupled with too frequent change of workers also constituted a grave handicap for the work at the social-evangelistic center in Choonchun. Local people through prejudice were reluctant to let their daughters participate in any activity not connected with a formal school; and in later years ever-tightening government restrictions, which forbade the teaching of reading and writing, further impeded the progress of the work. Nevertheless Miss Maude V. Nelson reported in 1938 that a night school was serving a great need in the community, and that a group of forty-five or fifty girls and boys came in every morning for singing, storytelling, games, and recreation. These children were either too poor to attend or there was no room for them in public schools, and although it was not legal to teach them to read or write, the program was designed to help them to

face life in a more adequate way. Both of these groups formed nuclei from which clubs were built.

In Chulwon, a city of approximately twenty thousand persons, the picture of work done locally was brighter than in Choonchun. Through the efforts and influence of Miss Susie Peach Foster of the Alabama Conference a constructive program was begun along lines excitingly new and different from those pursued by other similar centers. Innovations included a week's camping experience each year for teen-age girls and a discussion group composed of substantial young men and women, married and unmarried. Here for the first time they could discuss together a variety of questions dealing with life—such as economics, social conditions, international affairs, marriage and family relationships, religion, and literature. Out of such discussions grew a deeper realization of the meaning of life, a broader interest in its every phase, a wholesome attitude and adjustment to life, as well as a sense of responsibility for existing conditions and a desire to make some contribution toward bettering their community and the world. An English class, composed largely of a group of non-Christian young people, became the means of leading a young Japanese boy to Christ. Through him interest was awakened among the Japanese people in the city to the extent that a Japanese pastor and missionary started regular work among their people in Chulwon.

Under Miss Foster's leadership the work outgrew its cramped quarters. In 1936 a beautiful new church building was erected in Chulwon by the General and Woman's Sections of the Board of Missions. The first floor was occupied by the Woman's Evangelistic Center. In addition to the new church and center Chulwon had a missionary residence for single women missionaries, one for married workers, and a district dormitory for women.

No description of work done by social-evangelistic centers in Korea would be adequate without mentioning the part they played in teaching the Korean women how to have wholesome re-creating fun together. Laughter and fun were almost unknown by a people who experienced only poverty and hard work. The Koreans are a generous, kindhearted, appreciative, persevering people, and these attributes have stood them in good stead in critical days of recent years. Only God knows how much mission institutions and missionaries have contributed by way of increasing the courage and fortitude of the Christian people in Korea.

Bible Women

No record of the social-evangelistic program in Korea is complete without mentioning the native Bible women who were indispensable in the work of missions, both in the cities and in rural areas. Their knowledge of the language and customs of their people made them natural leaders and opened doors of opportunity rarely available to the missionary. Their understanding of the Oriental mind and their own experience of conversion placed them in a

unique position to win followers for Christ. With the development of educational opportunities for Christian girls and young women in Korea, a new group of younger, better-educated Christian workers came into the field. But they never outdistanced their older sisters in exemplary lives, in personal devotion, or in eagerness to serve.

MEDICAL WORK

The opportunity for Christian medical work was as urgent in Korea as it was elsewhere in the Orient. In some rural areas there was one doctor to about every 25,000 persons. The majority of Korean doctors were trained in the non-Christian medical schools of Japan and Korea. Moreover, the government granted license to large numbers of *wesang*—men who practiced the use of medicine and drugs without any scientific training—and to those who practiced the art of burning pain or evil spirits from the body.

At the time of unification the Board of Missions had hospitals in Wonsan and Songdo and co-operated in the work of Severance Union Hospital and Medical School in Seoul. The hospital formerly conducted in Choonchun was closed in 1927 largely because of lack of available qualified staff. Early in the program of medical missions in Korea, as in China, an agreement was reached between the General Section and the Woman's Section of the Board of Missions which stipulated that women should participate in hospital work by supplying nurses and conducting nurse training departments. The only point at which this agreement was not fulfilled in its entirety was in Choonchun. Although Miss Alice E. Furry, R.N., was appointed to the hospital in 1922, it was impossible for various reasons to start a nurses' training department there.

Wonsan Christian Hospital

The Wonsan Hospital was begun by the general Board as a small clinic in 1901 and was operated for ten years by Dr. J. B. Ross. In 1911 a hospital was built with a forty-bed capacity. At the time of Methodist unification the plant consisted of the main hospital building, an isolation building, and a nurses' dormitory. Having weathered the depression with a depleted staff and a low level of supplies and equipment, Wonsan Hospital received in 1936 a new X-ray, ultra-violet therapy equipment, a new sterilizing outfit, a new kitchen with steam-sterilizing dish-cabinet, a new laundry, a children's ward, new mattresses and sufficient linen. At this time also the nurses' home was built when the Board appropriated money from the sale of land. Under the guidance of Dr. E. W. Demaree as superintendent, the work continued so that by 1939 the hospital was handling 1,500 patients annually, not including 25,000 out-patients. Besides Dr. Demaree, there were two missionary nurses, Miss Elston Rowland and Miss Betty Alt, in charge of the nurse training department, six Korean doctors, and nine Korean graduate nurses.

The annual budget of 100,000 yen was met largely from fees collected by the hospital, since the General Section of the Board of Missions appropriated only \$1,250 to this work. As this was the only Christian hospital within a wide radius, opportunities for medical and spiritual ministry were limitless and the staff assisted in public health projects and held clinics at the social-evangelistic center in Wonsan.

Ivey Hospital, Songdo

Dr. W. T. Reid, the son of the Rev. and Mrs. C. F. Reid, the general Board's first missionaries to Korea, began medical work in 1907 in Songdo. He worked alone until 1910 when Miss Gilberta Harris, R.N., of the Little Rock Conference, was appointed to assist him. Shortly after her arrival Ivey Hospital was completed, made possible by a gift from Mr. and Mrs. W. C. Ivey of Lynchburg, Virginia, and Miss Harris established a training school for nurses. Three years later the first class graduated. Although Ivey Hospital was not large, having only a forty-bed capacity, it was described as one of the loveliest small hospitals in Korea, and it accomplished an amazing amount of work. Dispensary services included the annual physical examination of around 2,500 students, and their vaccination against smallpox and typhoid. In addition tonsils were removed as needed by Ivey Hospital doctors, and other ailments, including widespread treatment for trachoma, were cared for. At the time of unification 14,000 patients were treated yearly. Like many other mission hospitals, patients were brought there as a last resort, and their recovery seemed almost miraculous. The extremely high percentage of typhoid fever, morphine addiction, and intestinal parasites illustrated the need of education in health among the people.

One exceedingly interesting aspect of work done at Ivey Hospital was the preparation of milk formulas for babies of the Woman's Evangelistic Center. The milk station was located at the hospital for the convenience of the nurse who prepared an average of five bottles daily for thirty babies, making a total of 38,000 bottles for the year! The hospital co-operated also in making soy bean milk for a kindergarten, and Miss Helen Rosser, assigned to the department of Public Health and Infant Welfare, demonstrated to mother's clubs the making of this milk.

No story of Ivey Hospital would be complete without some mention of the evangelistic aspects of work done among patients there. Miss Rosa Lowder, who with Miss Maude Nelson was on the staff at the time of unification, epitomizes the spirit of the work done in this Songdo center: "I have found it a great joy to give my very best in nursing care to a desperately ill patient and soon to have that patient respond to treatment and eventually be brought back to life; but to bring a desperately ill soul to the Master and see that soul brought from death to life is a far greater joy."

Medical Work in the Songdo Districts

The closely co-operative aspects of work in Korea make it unique in the annals of missions. In 1923 a branch dispensary of Ivey Hospital was opened in the Songdo Woman's Evangelistic Center. Further development of public health services emanated from the hospital and led to the assignment of Miss Helen Rosser as full-time director of this work in 1931. Delighted with her appointment Miss Rosser had great success in developing infant welfare services in Songdo as well as general public health activities for outlying rural areas in the Songdo districts. Much of this work was done on a co-operative basis, using facilities of Ivey Hospital and of the Woman's Evangelistic Center as well.

The development of the country clinics began in 1932, and Miss Rosser's own description of them is pertinent:

The announcement is sent out in advance so that when we arrive in a village our patients are waiting, some having walked fifteen miles to see the doctor. Many of them we are able to advise and help.

We usually hold the clinic in the church which is also used for the school. Otherwise we have access to the best room in the village, usually a room eight by sixteen feet. We sit on the floor and receive our patients on the floor. Our sterile supplies and instruments are placed on a table one foot high so everything is right at hand. Our staff is composed of a doctor, a nurse and a secretary, who is also the chauffeur who had learned to fill prescriptions. I spend the day receiving patients and visiting with the Bible women in all of the Christian homes. In the evening we have a combined evangelistic and health service in the church. Practically all of the people in the village, whether Christian or not, attend, giving us the opportunity of speaking to others whom we might lead to Christ. . . .

Two villages have been selected from each of the Songdo Districts. We hope to put special emphasis upon the work done in them with the idea of making them model villages.

A later report in 1938 indicated opportunity for more specialized work in rural areas. Well-baby clinics were organized in five villages with an enrollment of 231 babies. Mothers' clubs in these villages totaled an attendance of 350 women. One village invested in a gallon of cod liver oil for the babies, and plans were made to build a bath house in another village. One of the Bible women, who had her license in midwifery, was given a small donation for equipment which enabled her to help many women in her district.

In connection with the infant welfare work in Songdo Miss Rosser conducted a thriving well-baby clinic in the city, keeping records for the mothers as to the babies' weight and general progress and providing milk formulas for those unable to make them properly at their homes. Free baths were given to babies once a week at first, but the demand grew so great that two days were given to this project at the Woman's Evangelistic Center.

By 1939 the staff for the public health program had been greatly enlarged.

In addition to the full-time services of Miss Rosser, the services of Dr. C. C. Choi as public health doctor had been secured through the support provided for him by the Epworth Church of Norfolk, Virginia. There were also two part-time assistant nurses and one full-time Korean nurse on the public health staff. A co-operative scheme of visitation was worked out with a government employee who visited rural areas to teach home economics and child care. The government furnished entertainment for such itinerating groups, and in addition made advance announcements of the clinics, helping in controlling and directing the crowds and providing secretarial help for keeping clinical records. In addition to the many activities already described, Miss Rosser's responsibilities included examination and treatment of kindergarten children and students in mission and other schools and an extensive visitation program which followed up cases in need of help at home.

Nurses' Training

Although a small nurses' training department was maintained at Ivey Hospital and at Wonsan, the size of the hospitals and of the staff were never sufficiently large to qualify for government recognition, and all graduates were required to take examinations. Consequently, the educational background of applicants for Ivey and Wonsan Hospitals was very low since the better-equipped students wished to attend an accredited school. In spite of this handicap the authorities at Ivey felt the continuation of the school justifiable in view of the acute shortage of Christian nurses in Korea. At Wonsan, however, nurses' training was given up until just prior to unification.

Severance Union Medical Center in Seoul, supported by six denominations, was participated in by both the General and the Woman's Sections of the Board of Missions of the Methodist Episcopal Church, South. The history of the center, which began as a hospital and grew to include a medical college and a school of nursing, can be traced back to Dr. H. N. Allen, a medical missionary of the Presbyterian Church who was transferred from China to Korea in 1884. In 1908 the first class of seven Korean men graduated from the medical school, which at that time was the only medical school of any kind in all Korea. It was named for Mr. L. H. Severance, who was the first person to make a large contribution for this work. In 1917 the medical school received government recognition, and in 1934 the Educational Department of Japan granted licenses to the graduates, giving them the right to practice medicine anywhere in the Japanese Empire. This same provision was made with regard to graduates of the School of Nursing.

The fact that the Severance School of Nursing maintained high standards of work was attested to not only by early recognition from the government but also by the fact that a large majority of the students were high school graduates, whereas the government required only two years of high school for entrance. Some of the graduate nurses who had not finished high school

before beginning training, returned to take their diploma in order that they might be better equipped for service.

In the last report received from the Severance Union Hospital by the Woman's Missionary Council, Miss Maude Nelson of the Texas Conference, Southern Methodism's representative on the nursing staff, wrote:

This year we had eighteen young women to receive diplomas in nursing and mid-wifery, fourteen of whom were employeed in our institution while the others went to other mission hospitals. We had more requests for graduates than could possibly be filled. . . . One of the number was a recently trained Bible Woman with several years of experience, who realized that a knowledge of nursing would be an asset to her. This is the type of worker for which the evangelistic missionaries are wishing, so we are hoping that more Bible women will avail themselves of the opportunity to secure nurse training.

The students were all church members or catechumens, but the training was so exacting and tiring that the girls were often too weary even to attend church. Missionaries were concerned lest this hinder their spiritual development and worked toward bettering the situation. Basic to the whole medical mission in Korea was the spiritual mission, and sick souls were as much the work of the graduate nurses as sick bodies.

CHAPTER IX

At Work in Japan

EDUCATIONAL WORK

Lambuth Training School for Christian Workers, Osaka

ALTHOUGH responsibility for work in Japan was not assumed by the Woman's Missionary Council until 1915, many women, both missionary wives and single women, sent out by the general Board had a large share in beginning work there. In 1885 the general Board authorized work in Japan, and the following year. Dr. W. R. Lambuth went out as superintendent of the mission. He and Mrs. Lambuth undertook to establish work in the Hiroshima District while his parents, Dr. and Mrs. J. W. Lambuth, and Dr. and Mrs. O. A. Dukes made Kobe their headquarters.

In the beginning there seemed to be no avenue to reach Japanese women, and it was months before any joined the church. The situation was so difficult that a male cook, a Congregationalist, who led the morning prayers in the Walter Lambuth family circle until the new missionaries acquired the language, uttered as a daily petition, "O Lord, have mercy on these poor Methodists and enlarge their borders, for they have no women in their membership."

It did not take the two Mrs. Lambuths long to improve the situation. A year after their arrival in Japan Mrs. J. W. Lambuth opened a day school for women in Kobe, teaching them the Bible as well as conducting classes in English, needlework, music, and Japanese etiquette. Although starting with only eleven women, the school eventually grew into a flourishing industrial institution. Meanwhile Mrs. W. R. Lambuth was teaching a small school for girls in Hiroshima. In 1887 Miss Nannie B. Gaines was sent out to aid the W. R. Lambuths, and the educational program for girls was turned over to her.

As was true in other Oriental countries, the Japanese mission early felt the need of trained Bible women, for it was this group which most effectively carried the Gospel to secluded native women. In 1890 the mission authorized the establishment of a Bible Woman's Training School, and two years later Mrs. J. W. Lambuth had opened it. On the same compound she was carrying on her original industrial school for women, Kobe Institute, a school for children of mixed European and Asiatic parentage, and Palmore Institute, a night school for young men.

A fine organizational start had been made by Mrs. Lambuth in the educational field, but the insurmountable problem at the time was lack of

personnel. Eventually both the industrial school and Kobe Institute were closed, even though the latter was self-supporting. The Bible school, closed temporarily, was reopened in 1899 and was eventually named Lambuth Normal Bible School. An effort to solve the personnel problem brought an appeal to the Woman's Missionary Council to take over the Bible Woman's Training School and woman's evangelistic work in Japan. In 1915 the Council complied, and Miss Annette Gist and Miss Charlie Holland were sent to Japan. At the same time Miss Maud Bonnell, principal of the training school, and Miss Ida M. Worth, her predecessor, as well as Miss Ethel Newcomb and Miss Annie Bell Williams, were transferred from the General Section to the Woman's Section of the Board of Missions. Miss Williams became principal of the school after Miss Bonnell's death in 1917.

Once a foothold was gained in Japan, opportunities which a few years earlier were not dreamed of came in rapid succession. The General Section of the Board, without a preconceived plan, became involved in kindergarten work and training. While Miss Gaines was launching Hiroshima Girls' School, the principal of a government school in Hiroshima came to her requesting that she open a kindergarten and promising to send her seventy or more pupils from the city's only kindergarten, which was closing because of lack of funds. In spite of having no appropriation for such work and no building in which to house the kindergarten, Miss Gaines agreed to attempt the impossible. She erected a small building with fifty dollars of her own money, found a trained teacher and opened the kindergarten. But instead of the seventy children promised, only thirteen appeared, the rest having been won over by the Buddhists who had opened a kindergarten in competition. But Miss Gaines' kindergarten flourished, and through contact with the children the missionaries found access to the homes of the parents.

By 1895 Miss Gaines was convinced that there was a real need for skilled Japanese kindergarten teachers, and under the most difficult conditions she opened a kindergarten training school for the young women of Japan. "No midnight oil has been burned in these classes," Miss Gaines wrote, "but not a little early morning oil has burned on winter mornings. What these young ladies have gone through to get the kindergarten training might make a chapter on sacrifice, but not one word of complaint has ever reached me." In 1902 Miss F. C. Macauley came to Miss Gaines' assistance and remained with the kindergarten training school for five years. Later she popularized the work in a charming little book, *The Lady of the Decoration*. After Miss Macauley left Japan Miss Margaret Cook was responsible for the training school. A beautiful building, with classroom and dormitory space, was provided for the school on the campus of Hiroshima Girls School. In 1919, when Miss Mabel K. Howell was on the field, the Japan Mission voted to ask the Woman's Missionary Council to assume responsibility for the training of kindergarten teachers, suggesting that the training school at Hiroshima and the Lambuth

Memorial Bible School at Kobe be combined. The Council agreed, voted to call the new school the Lambuth Training School for Christian Workers and to locate it in Osaka, a great industrial city of more than two million persons in which no mission institutions had yet been established. Miss Margaret Cook, who had served ably in the Hiroshima School, was released to the Woman's Missionary Council to assist in the establishment of the enlarged school.

In January, 1924, a new plant, valued at \$300,000 and made possible by Centenary funds, was dedicated, with the Rev. M. Akazawa, a consecrated Japanese minister, as the school's first president. Miss Annie Bell Williams served as head of the Bible department and Miss Margaret Cook head of the kindergarten training department. The music department of the new school was under the leadership of Miss Ethel Newman and Miss Blanche Hager. Plans called for the addition of departments in religious education and social service. The early granting of a government license to the graduates of the kindergarten training department popularized the school so rapidly that soon students were being turned away for lack of dormitory space. The progressive methods used in the kindergarten department were a great contribution to an educational system which was otherwise very formalized.

From the beginning Osaka offered the richest possible opportunity for social-evangelistic projects. Directed field work in kindergartens, on playgrounds, in classes, clinics, clubs, religious education, home visitation, and personal evangelism were provided for the students in well-organized centers developed for these purposes. The Osaka English School developed as a result of Lambuth's work in this area, and in 1927 the factories of the city opened their doors to a social-evangelistic program.

The training school was always under Japanese leadership except for a brief time after President Akazawa was elected bishop in 1928. Miss Margaret Cook served until Mr. Tadashi Tanaka was elected president in 1931. At the time of unification Miss Hamako Hirose, a gifted young graduate of Hiroshima Girls School and George Peabody College for Teachers in Nashville, Tennessee, was president. She was the first Japanese woman to serve as president of a Southern Methodist institution.

Although for more than fifteen years the Japan Mission sought to combine Lambuth with training schools of other denominations working in Japan, it was not until 1940 that the school was merged with the Congregational training school. In November of that year the Osaka property, which had been sadly outgrown, was sold, and the school moved back to Kobe where land for a larger plant could be secured at less expense.

Palmore Women's English Institute, Kobe

Palmore Women's English Institute may well be called an outgrowth of the first reading room and night school for men which had been established as a

springboard for the work in Kobe. Early in 1887 the Japan Mission voted to name this project for the Rev. W. B. Palmore of Springfield, Missouri, who gave books and money for its support. For several years Palmore Institute had a precarious existence; and when finally the Japan Mission voted that it should be closed, Mrs. J. W. Lambuth came to its rescue, volunteering to make room for it in her home and to act as its principal if the Board would rescind its action. Her request was granted, and soon Miss Ida Worth and Miss Maud Bonnell came to her assistance. These three women were credited with having endured great sacrifices in order that the school might be kept open. With money secured from friends, and some of her own, Mrs. Lambuth provided funds for the erection of a new building on the campus of the Bible school. On the night that Palmore Institute moved into its new home Mrs. Lambuth is said to have remarked, "Now that my school is settled in a permanent home, I think my work is done, and perhaps the best thing for me to do is to give it up into younger hands." This she did, returning to live with her daughter, Mrs. H. W. Park, in China, where she died shortly after, leaving an incomparable record of fifty years of wonderful work for her Lord in China and Japan.

When the Rev. J. S. Oxford became principal of Palmore Institute in 1912, he purchased an old dust-covered Remington typewriter from a second-hand shop in Kobe, and with this rare instrument he set up a typewriting department in the school! It was not until 1914, however, that Miss Imai, the first typewriting student known in western Japan, and perhaps in the whole empire, made application to enter this new department. Only a few years later, during the first World War, women began to take their places in the industrial and business world for which they were wholly unprepared. Kobe's one commercial school was unable to care for the hundreds of applicants. More and more women began to apply at Palmore Institute until in 1921-22 there were one hundred and twenty women enrolled in this supposedly men's school. A place for them was made in the Oxford's home, but the equipment was so inadequate and the care of so many students so difficult that it was decided best to discontinue the women's department.

The Woman's Missionary Council came to the rescue and asked to be allowed to take over the department and make of it a separate commercial school for women. An agreement was reached, and when the Bible Training School was moved to Osaka to become part of Lambuth Training School, the property in Kobe was developed into a social-evangelistic center of which Palmore Women's English Institute was a vital part. From the beginning the work was directed by Miss Charlie Holland and Miss Myra P. Anderson. Young women were trained for positions as stenographers, typists, or clerks in the offices of steamship companies, importing and exporting firms, banks, consulates, or wherever a knowledge of English and business training were required. There were two departments in the school, classified roughly as

English and commercial. The English department was a three-year course for which high school training was required. The commercial department was for the teaching of commercial courses to students who had little or no high school training. By 1932 private commercial schools and commercial departments in government schools gave stiff competition to the English Institute. But the institute continued to grow, and at the time of Methodist unification the enrollment was 275, including students of Chinese, Indian, German, British, French, White Russian, Russian, and American origin, as well as Japanese students. The girls were so well trained that there was no difficulty in placing graduates who could command a better-than-average salary.

For the most part Palmore Women's Institute drew its students from non-Christian homes, many of them having had no contact with Christianity at all. Provision was therefore made for introducing students to Christ through morning prayers, worship services, Bible study, chapel, two YWCA organizations, and special meetings conducted by outstanding Christian ministers twice each year, at which time opportunity was given the students to make definite decisions for Christ. Later in the school's history special activities were planned for the Christian students, including summer camps and four-day retreats in the mountains. One of the most important activities was their participation in the Kobe Christian Students Union. Composed of representatives of five institutions, including Kwansai Gakuin and Palmore, this union through its monthly programs provided opportunity for free discussion of religious, social, and international questions.

The Kobe property which housed Palmore Women's Institute was old and badly in need of replacement. The Week of Prayer funds for 1927 were directed to this work, but the amount was sufficient to build only one unit of the building needed, and it was not until 1936 that the entire plant was at last completed.

Hiroshima College, Hiroshima

The history of Hiroshima Girls School, which later became Hiroshima College, dates to the voyage to America of Mr. Tetkichi Sunamoto, a Japanese pilot who had grown up on the Inland Sea. While in San Francisco Mr. Sunamoto came in contact with a little mission chapel and was converted to Christianity. With a new warmth filling his heart he could scarcely wait to return to Hiroshima, his home town, to tell his old Buddhist mother the Good News of Christ. But his words made little impression on his mother, and in desperation he went to Kobe where he had heard a small group of Christians had come to begin a mission. There he met Dr. J. W. Lambuth and persuaded him to come to Hiroshima. Dr. Lambuth went, accompanied by Dr. O. A. Dukes, and, great man of God that he was, he led Mr. Sunamoto's mother and brother to Christ. Before leaving Hiroshima he and Dr. Dukes registered the names of five persons as probationers and promised to send

help to Mr. Sunamoto for the establishment of a girls' school to arouse interest in education for women.

In the spring of 1887 Mr. Sunamoto, believing that the promised help would come, gathered a class of little girls in an old theater in the heart of the city and engaged Miss Sugiya, the daughter of a physician, as their teacher. This little school was later taught by Mrs. Walter Lambuth. In the fall of 1887 Miss Nannie B. Gaines reached Japan and was given the responsibility of this school. Almost at once a new beginning was made in a rented house with a small group of students, most of whom were married women. Under the wise leadership of Miss Gaines Hiroshima Girls School grew to be one of the most widely known and respected schools for girls in the Orient. Although Miss Gaines resigned the principalship in 1920, she continued her relationship with the school by visiting in the homes of graduates and doing evangelistic work in out-of-the-way places. The alumnae gave her a beautiful home on the campus where she lived as a blessed influence in the lives of the students about her until her death on February 24, 1932.

In 1925 the Japan Mission voted unanimously to ask the Woman's Missionary Council to assume responsibility for Hiroshima Girls School, which up to that time had been supported by the General Section of the Board. Miss Mabel K. Howell, secretary of Oriental Fields, in writing of this marvelous opportunity, said:

They are preparing to give us the land and the buildings if we will maintain and develop the school. The maintenance requires not less than \$20,000 a year, and a building program of \$250,000 is absolutely essential at once. The school has been raised to college grade in English, Music and Domestic Science and needs up-to-date modern buildings and equipment. Almost one thousand girls are in attendance in the various departments that range from kindergarten through college. It is a splendid foundation on which to build and truly in line with the work assigned to us on the other mission fields. We should assume this responsibility if possible.

The Woman's Missionary Council expressed its willingness as soon as funds would become available. In January, 1927, the women felt that they were ready, and Hiroshima Girls School became a Council institution.

At that time the property of the school was valued at \$74,000 and consisted of a city block of land in the best residential section of Hiroshima. The Rev. S. A. Stewart, who had succeeded Miss Gaines in 1920, was president of the school, and Mr. Seichi Nishimura, a consecrated Christian gentleman who had given thirty years of his life to the school at the time of its transfer, was dean of the college department. Although a beginning had been made toward developing Hiroshima into an A-grade college, it was not until October, 1931, that sufficient endowment was secured to enable the school to gain government recognition as a college. At that time the name was officially changed

to Hiroshima College—or *Hiroshima Jo Gakuin*, a title used to designate an institution with more than one department or school.

Always a great evangelistic agency *Hiroshima Jo Gakuin*, in both its high school and college departments, made ample provision for field work experience for the students. The development of Takajo Machi Social Center, largely through the efforts of Miss Katherine Johnson and Miss Lois Cooper, made possible a well-directed laboratory for classes in applied sociology. Street Sunday schools, conducted by students who gathered small groups of children from the streets in poorer districts of the city into nearby homes for religious education, were a continuing means of providing practical experience for the students. The work of the little day nursery at Fukushima Cho, the poorest section of Hiroshima, was linked with the college department domestic science classes, which kept a supply of neatly made kimonos and stockings for the children to wear at nursery school.

One of the most interesting class projects had to do with making a survey of conditions among working girls and women in Hiroshima. In their study of a rayon factory which employed two thousand girls, the students spent one night in the dormitory, living and eating with the factory girls, and as a result of this survey began a regular program of activities—including recreation, music, and stories for the factory girls. For their first Christmas meeting the Hiroshima girls prepared a beautiful pageant and presented it to an audience of six hundred of their factory friends.

After ten years as president of Hiroshima Mr. Stewart resigned, and the Rev. Zenuke Hinohara, for many years pastor of the leading Kobe Central Methodist Church, was made his successor. Described as a man of unquestioned zeal for the Master's Way of Life, a scholar as well as a praying man, a leader in many areas, Dr. Hinorara's election proved to be providential. During his term of office *Hiroshima Jo Gakuin*, along with the whole Japan Mission, celebrated her fiftieth anniversary. Alumnae, patrons, and government officials united with missionaries and church groups in the five-day celebration and rejoiced in plans for the future development and enlargement of the school. Chief among the attractions during these days was the Rev. Tikichi Sunamoto, sainted minister of the Gospel, whose record as a great Christian gentleman and friend of the school he helped to found made his presence a blessing. The generous contributions of alumnae and friends during the jubilee celebration completed a 100,000 yen endowment fund and made possible the beginning of a fund for future building programs. Just as the celebration was ending, news came of the receipt of \$30,000 as Hiroshima's share of the Week of Prayer offerings. Toward the end of the year the celebration was made complete with the purchase of a greatly needed new location. The new twenty-one-acre site lay between the city of Hiroshima and Miyajima and faced the incomparably beautiful Inland Sea. President Hinohara guided the school through a difficult period in the history of Japan,

and at the time of Methodist unification the college department had the largest enrollment in its history. Under his leadership an interesting innovation in the curriculum was introduced for students from abroad, designed especially for foreign-born Japanese girls who were sent to Japan by their parents to learn the language and customs of the country.

Kindergartens

At the time of Methodist unification the Woman's Missionary Council was helping to support in Japan thirty kindergartens, whose teachers were primarily graduates of Lambuth Training School for Christian Workers. Miss Mabel K. Howell summarized the importance of these little schools to the whole mission program in Japan:

The kindergarten in Japan is an independent institution with a distinctive character. It is unrelated to other educational processes. Often the kindergarten is beautifully housed and has a national reputation worthy of visits from tourists. It is said that kindergartens in Japan are like "the stone that the builders rejected." They are a vital evangelizing force; hundreds of homes have been won for Christ through kindergarten children. Usually there is a mothers and fathers association affiliated with the kindergarten, and graduate clubs are formed, perpetuating the influence even after the child enters the public school. The kindergarten seems to belong particularly to the Japanese child, he is so wonderfully adapted to it. Dressed in his little gay colored clothes he makes it the most fascinating place, even for the adult. There are twelve thousand children enrolled in the kindergartens of Japan.

Of the twelve thousand children mentioned above more than one thousand were in the kindergartens maintained by the Woman's Missionary Council. Because of the excellent public school system in Japan, which enrolled 98 per cent of the children, the church did not attempt to establish primary day schools for children. The government appreciated kindergartens, and wherever possible incorporated them into the public schools, but shortage of trained workers made their adoption slow. Kindergartens came to be, therefore, one of the finest opportunities afforded the church for reaching children, and through them the homes of Japan.

SOCIAL-EVANGELISTIC WORK

When the Woman's Missionary Council voted in 1915 to assume responsibility for certain phases of work for women in Japan, social-evangelistic centers were included in their program. The intervention of World War I deterred the development of these centers for a time. Later, through Centenary askings, plans were projected for the development of thirteen evangelistic centers, but sufficient funds were received for the building of only two: one in Oita and one in Kure. There were, however, other centers which developed in connection with the schools for which the Woman's Missionary Council later

assumed responsibility: Lambuth Training School, Palmore English Women's Institute, and Hiroshima College, reference to which has been made.

House of Neighborly Love, Oita

Ai Rin Kwan, or House of Neighborly Love, in Oita, built near the place where Francis Xavier with his Portuguese Jesuits cast anchor many years before, was named by the Japanese people themselves, and was the first social settlement established in Japan. Actually the work in Oita was begun in 1896 by Miss Ida Worth, who taught English and Bible to young people and, with a Japanese helper, visited in the homes. Soon she opened a kindergarten which grew steadily in efficiency and favor. The scope of the work was further enlarged by visits to outlying areas where group work for children and classes for women were conducted in rented rooms or in churches. In 1910 Miss Annie Bell Williams went to Oita to join Miss Worth so that the work could be expanded to include a kindergarten in Beppu, a nearby resort, and additional work with children conducted weekly. As rapidly as possible a program of activities was developed in eight different stations which the workers visited regularly. Although Oita was smaller than many of Japan's leading cities, it was a strategic center on the island of Kyushu and had a number of thriving industries. For several years a splendid lot was held as the site for the future location of the work, and finally in 1917-18 a home for missionaries was built and in 1920 the social-evangelistic building was erected. Dedicated by Bishop Walter Lambuth, this was the first building in Japan to be built with Centenary funds.

One of the most challenging aspects of the program at Oita was work with the factory girls. It was conceived by Miss Ruby Van Hooser of Alabama who came to Japan in 1921. The pitiful condition of workers in the factories was much on her heart, and her prayers were answered when, with the help of the Japanese pastor, Mr. Murata, the Methodists were invited to assist in a new educational program among the fifteen hundred girls employed in one of the large silk mills. The management of the chain of forty-three mills was experimenting with more liberal policies, and the opportunities for Christian influence in the factory were limitless. Although Miss Van Hooser was forced to return to the United States because of ill health, the idea of such service was firmly launched and work in factories became a large part of the program at Oita.

Under Miss Mabel Whitehead rural work developed rapidly and missionaries were able to cover a larger territory through the gift of a Ford car presented to Miss Annette Gist by the Bartow District of the Florida Conference. Work with blind girls who were in school in Oita was also begun, and at their weekly sessions they were taught Bible reading and hymn singing. When Miss Leila Bagley was youth worker at the center, they were given the Gospel of Luke in Braille for Christmas presents. Another

distinctive phase of work included summer camps for younger women and girls. Each year brought expanding activities to an already full program in Oita.

The regular activities conducted at the Oita center itself brought contacts with girls in every walk of life: telephone girls, post-office employees, girls who worked in banks, hospitals, newspaper offices, city offices, school girls, teachers, bus girls, and girls of the wealthy classes living at home until suitable marriages could be arranged. While work was done with each group separately, certain of the most valuable activities brought all of them together, making possible the development of a spirit of mutual respect and Christian love.

House of Neighborly Goodness, Kure

Kure, one of the chief naval ports of Japan, was for many years a mission station of the Presbyterian Church. In 1920 the Presbyterians decided to consolidate their work in another section of Japan, and on recommendation of Bishop Lambuth their missionary home was purchased for a social-evangelistic center. Work was begun by Miss Ida Worth and Miss Mary Searcy in 1922, and in 1925 a new home for missionaries was built and the old house remodeled for the center's use. The location of the House of Neighborly Goodness was on a hillside between two different neighborhoods: the upper one was composed of privileged, well-to-do families, many of whom were connected with the Japanese Navy; the lower neighborhood was composed of people of limited income and fewer opportunities. Because of friction between the two classes, work was largely kept separate for each of them.

An outstanding feature of youth work at the center was the summer camp program. In 1926 a permanent location at Tenno was secured at the foot of a beautiful mountain, where the twenty-five girls who first attended the camp found deep pleasure in the new experience in Christian living.

Reports from missionaries stationed in Kure tell of the increasing difficulty of their work. Most of the children in the kindergarten came from naval homes and normal work with them was not always possible. Because of this connection with the Navy foreigners were watched closely and often investigated as spy suspects. This attitude of suspicion, together with keen opposition to Christianity, was a handicap to evangelistic work. The Americans were prohibited from doing any work in the schools, visiting the naval hospital, and even going to the homes of certain kindergarten mothers on the naval compound. The Japanese co-workers were relied upon to carry the Christian message to these places.

Because of these restrictions the Japan Mission recommended that the Woman's Missionary Council withdraw its missionaries from Kure and that the property be sold. This recommendation was accepted by the Council; the missionaries' home was sold and the lot with the kindergarten building

was turned over to the local church in Kure for a nominal sum. The money accruing from the sale of this property was used to enlarge the grounds of the Takajo Machi social-evangelistic center in Hiroshima, and to remodel the chapel at Palmore Women's English Institute in Kobe.

In spite of the withdrawal of Council support from this area the Japanese Methodist Church in Kure, blessed with a strong corps of Japanese workers, Bible women, and kindergarten teachers continued to carry on in an effective way many of the social-evangelistic features of the work.

Rural Work

The need for work in rural areas was recognized almost from the beginning of the Japan Mission. Shortage of funds and too few workers were the main deterrents to its development. Whenever it was possible, extension programs from evangelistic centers or churches reached out into the surrounding rural areas, as was done in Oita. After the withdrawal of missionaries from Kure in 1933 Miss Manie Towson was transferred to Nakatsu, where she assisted her father in rural extension work. Whatever time was left after serving three city churches went to work with the lonely country members.

Bible Women in Japan

No story of the work of our church in Japan can be complete without a recognition of the inestimable value of the contribution made by the Bible women and other trained Christian women of that land. Miss Mabel Whitehead pointed up the vital work done by these women in co-operation with the missionaries and pastors of Japan:

A composite moving picture of the "Fujindendoshi" would show her constantly visiting in both Christian and non-Christian homes where the pastor cannot go simply because he is a man. She is the leader of probationer's classes, the leading spirit of woman's societies, counselor and guide for the young people's meetings, teacher in both main and branch Sunday Schools, teacher of small group Bible classes in homes, church organist, leader of various meetings and always the co-worker of the pastor . . . there are names that stir the heart with warm appreciative memories: *Miss C. Maida* has served for over thirty years and has retired only this past spring. . . . *Mrs. Shiba* does the work of a pastor, preaching to and leading the people, . . . *Miss Chine Shimada*, in 1930 went into a community in Osaka, rented a house and made friends. Now she has there an organized church with a membership of sixty and an average attendance of over forty. . . . *Miss Yamashita* is doing an outstanding piece of work in Oita. *Mrs. Kita* touches the lives of hundreds of factory girls and shut-ins in hospitals in Osaka. . . .

While Bible women first were more or less personal helpers to missionaries, they came to be assistants to pastors as well as workers in special fields. Out of their work grew the idea that there should be a distinctive type of religious educational worker and rural worker.

Problems in the Japan Mission

Aside from the many problems faced by missionaries as they sought to minister to their people during the years of Japanese aggression in China, there were two questions which had a direct bearing on the effectiveness of their work. One came with the passage of the 1924 Immigration Law in the United States, particularly the clause with reference to the exclusion of the Japanese from this country. This act was indeed tragic for the cause of missions. The generosity on the part of American people during the Japanese earthquake the previous year had created a situation more favorable to the advance of Christianity in Japan than had ever before been known. The relations existing between missionaries and the Japanese people were most cordial, as indicated by the fact that government officials of Tokyo were opening the public schools of the city to Christian teaching. The Immigration Law came as a great blow to the Japanese people and relations became increasingly strained. For the most part the Japanese Christians tried to interpret America to their fellow citizens and allay their suspicions.

A second problem faced by missionaries during the ten years preceding Methodist union was the question of Shinto shrines. Representatives of various evangelical churches working in Japan and Korea differed in their interpretation of this question, and in some cases missionaries withdrew from the field because of it. Southern Methodists for the most part chose to interpret the act of bowing before the Shinto shrines, as required by the government, as an act of respect for imperial ancestors of the nation and not as an act of worship. The following paragraph written by Miss Manie Towson in 1938 sheds light on this point of view:

Some of the women in one of my Bible classes wondered whether they could ever become Christians because they felt compelled to bow before the Shinto shrines dedicated to the imperial ancestors. I assured them that such bowing was not worship, only respect. Our pastor explained this to them very carefully, stating that keepers of such shrines in Japan were employees under the Department of Education and not under the Department of Religion of the government, whereas the tutelary deities of various neighborhoods were undoubtedly worshiped by the Japanese as gods. This clear separation of the two classes of shrines solved the problem for these women. They were thoroughly convinced that there was nothing to prevent them from becoming Christians.

CHAPTER X

At Work in Brazil

EDUCATIONAL WORK

EDUCATIONAL work in Brazil was developed in accordance with a carefully wrought plan. Each of the three conferences was to have a teacher training center and a correlated regional boarding school. The training centers would be senior high schools with teacher training departments, and the regional schools would consist of nine grades, which, when completed, prepared the student for high school entrance. However, the need for schools was so great that regional schools by popular demand gradually developed into full-fledged high schools on their own. In the midst of the depression, when equipment had deteriorated and work budgets had been cut to the bone, a general demand for government recognition of schools made improvements imperative. In order to meet the government requirements for equipment the suggestion was made that only three schools be maintained by the women—one in each conference. But when faced with the problem of closing three of the six schools, the impossibility of choosing between them became apparent. Each rendered a distinctive service in a needed area which not only justified, but demanded its continuance. The generous offering of the 1934 Week of Prayer relieved the situation, however, and five of the schools were continued, while the sixth, *Colegio Metodista* in Ribeirao Preto, was changed into a social center.

Thus at the time of unification the Council had five boarding schools operating in Brazil: two of these were high schools with teacher training departments; one was a junior college; and two were primary and high schools combined.

Colegio Piracicabano, Piracicaba

The history of woman's work in Brazil is dramatic and appealing and at many points interwoven with the work projected by the general Board. The year 1875 marks the recognition of J. E. Newman as a missionary of the Board of Missions of the Methodist Episcopal Church, South. Mr. Newman had joined the migration of Southerners from the United States to Brazil during the days of Reconstruction following the Civil War. At the time of his recognition as a missionary by the Board of Missions he was serving as teacher and minister in a colony of Southerners who had adopted Brazil as their home. Although continuing his services to his fellow countrymen, Mr. Newman aided in the establishment of a school for children in Piracicaba, which he later placed in the hands of his daughter, Miss Annie

Newman, who was assisted by her younger sister. He retained his title as ostensible head for reasons of protection.

When the Woman's General Executive Association had its first meeting in 1879, a letter was read from the Rev. J. J. Ransom, who had been appointed missionary to Brazil in 1876 by the general Board. Mr. Ransom made an urgent appeal in behalf of the work in Brazil, which resulted in a contingent appropriation of \$500 for the Brazil Mission. Shortly after, this gift was allocated to the Newman sisters' school in Piracicaba, which at that time had fifteen pupils—three from the United States one from England, and eleven Brazilians. The following year the Brazil appropriation was raised to \$1,000 for this school, but the work was suspended because of the marriage of Miss Annie Newman to Mr. Ransom and the ill health of her sister. Within a few months after her marriage Mrs. Ransom died. When Mr. Ransom later returned to the United States for his furlough, he urged the women to send a missionary to re-open the little school which his wife had loved so dearly.

As a result of this plea Miss Martha Watts, a native of Kentucky, was appointed in 1881. Traveling by boat for more than a month, she finally reached Rio de Janeiro in May and went at once to Piracicaba to begin her work. Reputed to "know as much as a man," she created quite a sensation by appearing on the streets alone and exhibiting an independence of thought and action unheard of among women in Brazil at that time. For her school Miss Watts rented a ten-room house, purchased eighteen desks, and employed two assistants. But when the school opened, only one little girl appeared. Undaunted, Miss Watts worked as conscientiously with this one child as she would have done with a roomful of pupils. In a few months several boys applied for admission, and somewhat later a few more girls. As time went by the school grew in popularity and strength under Miss Watts' determined leadership. Land for a permanent school had been purchased several years earlier by Mr. Ransom, acting as attorney for the women. In 1883 the cornerstone was laid for the first building, the site of which had once been an amphitheater used for bull fights. The new building, modeled after the old Southern mansions and set amid semi-tropical foliage, was a charming reminder of home to the exiled Americans living in that area. By the close of the following year seventy pupils were enrolled and the school had become partially self-supporting.

Miss Watts' ability soon attracted the attention of the two federal senators from that state. When one of them, Dr. Prudente de Moraes Barros, became governor of Sao Paulo, he used *Colegio Piracicabano* as his model for shaping the school system of that state, which became known as the most advanced educationally in Brazil. When he later became president of Brazil, Dr. Prudente offered Miss Watts the post as Minister of Education for Brazil, an

honor which she declined because of her devotion to her missionary task. But her influence in educational circles was effective, nonetheless.

Difficulties faced in early days were numerous and varied. Miss Mary Bruce of Missouri, who was appointed to Brazil in 1884 and became head of the school in 1886, faced strong Catholic opposition to the Methodist educational efforts. A visit of the Emperor, Dom Pedro II, to *Piracicabano* stirred the old prejudices against Protestants, and an effort was made to enforce an obsolete law which provided that all schools have a professor of the state religion. Miss Bruce refused to abide by this law and further refused to close the school. Public opinion supported her to such an extent that the law was eventually repealed.

When Miss Watts and Miss Bruce moved on to open work in other places, Miss Lilly Stradley became principal of *Colegio Piracicabano*, a position which she held for thirty years. Under Miss Stradley's leadership the Martha Watts Annex, said to be one of the most beautiful yet functional school buildings in Brazil, was built in 1907. In 1916 an excellent teacher training department was opened, and three years later the school registered with the government, thereby accepting regular state inspection. Less than ten years later *Colegio Piracicabano* was incorporated by the State of Sao Paulo into its public school system and became an official accredited high school for the state. This recognition brought with it a demand from parents for the admission of boys. The co-educational experiment proved successful, and in 1938 additional property was acquired which was admirably suited for the new work. In addition to two good buildings and a gymnastic pavilion the new property had on it a fine swimming pool, athletic fields, and well laid out appliances. The erection of a boys' dormitory in 1939 provided space for thirty additional boarding students.

At the time of unification Sr. Afonso Romano Fliho was director of the school, with Miss Mary Jane Baxter in charge of the girls' department, assisted by Miss Sophia Schalch. The enrollment for 1939 was 524 students, two thirds of whom were boys. A total of 46 students completed the high school course that year, forming one of the largest graduating classes in the history of the school.

Colegio Bennett, Rio de Janeiro

Although *Colegio Bennett* did not open its doors until March, 1921, its conception dates back to the year 1884, when, as part of the centennial anniversary of Methodism, plans were made for the erection of a college in Rio de Janeiro for girls of privileged families. The women were promised the support and co-operation of the general Board of Missions and were urged to make a special financial drive for the school. As a result of this encouragement the Woman's Board, then only five years old, ventured to ask the women of the church for \$50,000 for this project. The amount received from the drive

was only \$16,229.73, and the women turned to the general Board for help, only to discover that the promised "support and co-operation" did not mean financial aid. Discouraged and heartsick the women were ready to abandon the project. But Bishop John C. Granbery urged them to continue despite the difficulties, and Miss Mary Bruce, who had been in Piracicaba, was appointed to open the work in Rio de Janeiro. The Woman's Board in 1885 had stated their purpose succinctly:

A few words only will suffice in regard to the Rio College. It must now be generally known that this college is only a projected though determined institution. The plan is to build up a first-class college for the girls of Rio de Janeiro, the capital of the Empire. The college must be planned on a broad and liberal basis, providing a full literary and scientific course and giving from its incipiency due prominence to Christian culture.

Within the year following Miss Bruce's appointment a beautiful piece of property was purchased in Rio on a spur of the mountain overlooking the bay. Miss Bruce encountered many difficulties before finally securing a license, but at last the school was opened with a staff composed of Miss Ella Granbery, the bishop's daughter, Miss Marcia Marvin of the St. Louis Conference, and Miss Mattie Jones of the North Georgia Conference. The beginning was not auspicious. There were only fourteen pupils, eleven of whom were boarders. The site of the school had been considered very healthful until, to the dismay of the staff, the epidemic of yellow fever in the city found its way to the heights where they were. The children were immediately sent home, but Miss Jones, Miss Granbery, and Miss Marvin were stricken with the disease. After repeated but futile attempts to purify the water supply, the school was closed in 1893. The frequency of yellow fever scourges made its continuance as a boarding school impractical and even hazardous. The property on the heights was sold and a building secured in Rio for the establishment of a day school and work among women.

The day school in Rio, like the boarding school, had its ups and downs. It was opened by Miss Lulu Ross, who was handicapped by sickness and by the necessity of seeking suitable quarters. The following year Ella Granbery, who was now Mrs. H. C. Tucker, took charge of the seventy-two pupils enrolled. But the revolution came, bringing with it a bombardment of the city, and though the workers stood at their posts, school had to be discontinued for a period of eight months.

Miss Layona Glenn of the North Georgia Conference began again in 1896, this time on a larger scale, planning a system of day schools for Rio. For a number of years three of these schools flourished, two housed in churches and one, *Colegio Americano Fulminense*, the most famous of the three, housed in rented property.

As the last session of the Woman's Board of Foreign Missions was being

held in 1910, a pathetic appeal came from the entire body in Brazil asking for a suitable building in Rio de Janeiro to house a school. In response the Board voted that the Executive Committee be authorized to negotiate a loan of \$100,000 if, in their judgment, it was considered wise to purchase the property in Rio. Before the loan could be negotiated, however, the Woman's Board of Foreign Missions became the Foreign Department of Woman's Missionary Council. In her first message as president Miss Belle Bennett recognized the commitment as a binding one on the new Council and promised to make every reasonable effort to establish a girls' boarding school in Rio within the next year.

One misfortune after another prevented the fulfillment of this promise. A beautiful piece of property located on the Botafogo Bay was selected by a committee in Rio, but difficulties intervened and the opportunity to buy this property was lost. When Miss Belle Bennett and Miss Maria L. Gibson visited Brazil in 1913, the Council had on hand \$25,962.08 for a school in Rio which had come from a special jubilee offering held in co-operation with other women's boards. For four months Miss Bennett and Miss Gibson searched for a suitable site, but high prices and the outbreak of the First World War made another delay inevitable. Low ebb was reached in 1915 when even the day school, *Colegio Fulminense*, had to be closed for lack of a suitable place to rent.

At long last, in 1919, Bishop John M. Moore, during his second episcopal visit to Brazil, succeeded in locating a beautiful site for the school. The cost of the property, which included a handsome baronial residence, was approximately \$150,000 and was paid from funds set aside over a period of years for this purpose. Hope so long deferred changed to glad fruition, and in 1920 the Woman's Missionary Council authorized the erection of the administration building, paid for from Centenary funds. The buildings already on the new site were remodeled, and in March, 1921, the school opened.

The nucleus of both faculty and student body for the new Rio school was secured by the closing of *Colegio Americano* in nearby Petropolis. Miss Eliza Perkinson, who had been principal at Petropolis for many years, was transferred to Rio along with the boarding pupils and became administrative principal with Miss Eva Louise Hyde acting as technical principal. Together these two women were mainly responsible for the development of the school, which was named *Colegio Bennett* in honor of Miss Belle Harris Bennett.

From that date on the history of higher education for girls in Rio was no longer one of recurring disappointment but of glorious fulfillment. Year by year improvements were made in buildings and equipment, each addition enhancing the beauty of the grounds and of the original mansion. The curriculum was kept flexible and tuned to the needs of the students. Beginning with the purpose of developing a high school course that would include classes in Bible, teacher training, and commercial training, a home

economics department was added to increase the popularity of the school. By 1933 it became necessary to secure government recognition, for parents were interested in their daughters' attending the conservatories of music and art and the universities. Five years later *Colegio Bennett* secured permanent registration and was given the highest rating received by any school in Rio at that time.

Bennett is proud of its graduates who have gone out to teach. Brazilian girls have many fine qualities—intelligence, initiative of a high order, much artistic ability, and loyalty to ideals. . . . In a country whose illiteracy percentage is close to seventy-five, there is no greater need than that for well prepared and dedicated teachers. Considering the limited training the girls receive during their high-school course, it is really remarkable what they accomplish. What could they not do if they but had a broader, more intensive training! . . . And so we continue to dream of a great college for women in the beautiful city by the sea, the city of nearly two million souls.

This dream was fulfilled in 1939, when the Woman's Missionary Council, through its Week of Prayer offering, increased the funds to \$136,719 for the purpose of raising *Colegio Bennett* to junior college level. Work was begun on the building program in 1940. Shortly thereafter permission to open the college department was granted. Thus a college for women in Rio finally became a reality after having lived for fifty-seven years as a dream in the hearts of Southern Methodist women.

Colegio Metodista, Ribeirao Preto

For a number of years repeated appeals, which could not be answered because of lack of funds, were made to the Woman's Board of Foreign Missions to open work in Ribeirao Preto in the State of Sao Paulo, the heart of one of the richest coffee regions of Brazil. Finally in 1899 Bishop E. R. Hendrix transferred Miss Leonora Smith to Ribeirao Preto to open a school, with the understanding that the school would cost the women nothing. The story of the struggles of this school discloses a solemn picture: a schoolroom with a chair for the teacher and a desk made of a door taken from its hinges and laid across boxes, with the children sitting around it on the floor. Putting much of her own money into the work Miss Smith often went hungry, but the school prospered, and by the beginning of the second year seventy-six pupils were enrolled. Reports of the school's success despite its hardships compelled the Woman's Board to make an appropriation for its support, which is, no doubt, what the bishop hoped would happen. In 1903 a yellow fever epidemic broke out in Ribeirao Preto. Schools were closed, and the two heroic missionaries, Miss Smith and Miss Bowman, went into the hospitals of the city as nurses, one of them serving as superintendent though not trained for this profession. This labor of love won for them friends and influence which nothing else could have done.

Relationships between the school and the Catholic Church were better in Ribeirao Preto than in many parts of Brazil. The priest who was in charge was tolerant and friendly and allowed children of his parish to participate in religious festivals at the school and to join the Jewels of Christ, a juvenile society. By 1904 the school was able to move into larger and better quarters. The Woman's Missionary Council brought further prestige to the school by purchasing a fine lot and erecting a building at a cost of \$22,000. This new campus was often referred to by missionaries as being the most beautiful property in the Brazil mission. The school became an integral and important part of this community and despite its early vicissitudes flourished as an educational center in that area.

With the expansion and improvement of the public school system of the city, which included a state high school and a new normal school, *Colegio Metodista* was for a time overshadowed and began gradually to decline. In 1928 Miss Emma Christine assumed leadership of the school and analyzed its needs as follows: to strengthen the faculty; to open a kindergarten in response to requests of the leading families; to build adequate quarters, including an assembly room, library, dormitory, and classrooms; to correlate the course of study in order to be validated by the government. In response to this analysis and plea Miss Rosalie Brown was appointed to the school to open a kindergarten, which from the beginning was so popular that there was no room on the campus large enough for it. Efforts to revive the *Metodista* were short-lived, however, and failure of the coffee crop in 1930 created a depression which was followed by a revolution in the State of Sao Paulo. By 1934 mission funds from the United States were so radically reduced that missionaries in Brazil recommended the closing of half the schools in order that the remaining ones might be adequately staffed and supported. *Colegio Metodista*, the only school affected by this recommendation, was changed to a social center because with many other schools being established in the city it was felt a greater need would be fulfilled by a social center. Ironically, this decision came just as the government belatedly granted recognition. In spite of the pleas of graduates and townspeople to reopen the school, the Council felt it wise to change the nature of the institution.

Colegio Americano, Porto Alegre

When a plan of territorial division was agreed upon regarding the work in South America by the Methodist Episcopal Church and the Methodist Episcopal Church, South, work in Brazil became the responsibility of the Southern Church. Fifteen years prior to this agreement a school had been started in Porto Alegre by a young Argentine missionary sent out by the Methodist Church of Montevideo. By the comity agreement this school became the responsibility of Southern Methodists in 1900 and was turned over to the Woman's Board of Foreign Missions.

At the time of its transfer *Colegio Americano* was conducted in rented property and had about fifty pupils. Located in Porto Alegre, capital of the State of Rio Grande do Sul, the school was four days' journey from Rio in a part of Brazil which had hitherto been untouched by the Southern Church. Miss Mary Pescud, first appointee to Porto Alegre in 1900, wrote concerning it:

A year ago I was a stranger in a strange land, a land almost as different from the Brazil I knew as that is from the homeland. Eight or ten different nationalities are represented in our circle of friends, but we all found a common tongue in the Portuguese language. . . . Its [the school's] quarters are as poorly adapted for a school as can well be imagined, and its furnishings would provoke criticism in a backwoods school in the States, though we are in the capital and largest town of one of the largest States of Brazil.

A site for *Colegio Americano* and the erection of an administration building were made possible in 1921 from Centenary funds. A house already on the property served as a dormitory, and a small music hall and other facilities were added. Nearly twenty years later at the time of unification, when the old property had been outgrown, its sale made possible the purchase of a second site, and the Woman's Missionary Council set aside \$35,286 for the erection of a new plant. Miss Mary Helen Clark of the Kentucky Conference, who was principal at the time, described this new site as a tract of land with a lovely view of the river and the mountains. Eventually a magnificent plant in keeping with the beauty of the site was constructed. Miss Mary Sue Brown was director of the building program on the new property, as she had been for the old, and the magnificence of the present plant is due to her skill.

By 1933 it became desirable to apply for official recognition of the school by the National Department of Education. Part of the recognition was the appointment of a permanent inspector who had extraordinary powers and authority over the school. It was with dismay that Miss Mary Sue Brown, then the principal, learned that their inspector was to be an old priest who for more than twenty-five years had been an active enemy of the church and the school. A most delicate situation resulted: he refused to resign and the *Colegio* refused to accept him. After appealing to all persons who could possibly help—even to the provisional president of the country—Miss Brown was able to effect a change and a liberal-minded man was appointed. A political upheaval soon cut short the work of the inspector, but eventually *Colegio Americano* was granted permanent affiliation with the government in 1935. The granting of this recognition carried with it disadvantages as well as advantages. The closely prescribed high school curriculum made impossible the inclusion of courses especially designed to aid in the Christian development of the students. To balance this, greater emphasis was placed on extra-

curricular activities, and in 1939 a Committee on Religious Activities was formed as a new venture. This committee, along with its regular duties, prepared seventy-five religious programs on twenty different subjects. "This material we are going to present to the Board of Education for publication and distribution," Miss Clark wrote. "Those of you who live where you can order hundreds of books and program suggestions at any time, do not realize what a contribution this is."

Colegio Isabella Hendrix, Bello Horizonte

Colegio Isabella Hendrix had its location in Bello Horizonte, the capital of the State of Minas Geraes, about two hundred miles from Rio de Janeiro. It was considered the best developed of the regional boarding schools belonging to the Council and was affiliated with *Colegio Bennett*. Bello Horizonte is one of the few planned cities of the world, and in early days, when it had land to spare, an entire city block, strategically located, was offered to the Methodist Church for a mission. Half of this property was in turn given to the Woman's Board of Foreign Missions, and in 1903 Miss Martha Watts was sent to Bello Horizonte to establish a school for girls. The following year school opened in a rented building with only five pupils enrolled. Despite its small beginning the school grew and prospered. Within a few years the Woman's Board erected a building on the property given to them, using a fund of \$15,000 which had been set aside for a school in Brazil to be named in honor of the mother of Bishop E. R. Hendrix, a woman widely known for her missionary activities and zeal. Thus the school was provided with a home and an illustrious name.

Miss Blanche E. Howell was associated with Miss Watts in the development of *Colegio Isabella Hendrix* and became its principal when Miss Watts retired. She was in turn succeeded by Miss Mamie Finley of Brazil and Miss Emma Christine of the St. Louis Conference. In 1927 Miss Lela Putnam became principal, and under her direction *Colegio Isabella Hendrix* became an accredited high school.

Eventually the grounds became too crowded for further expansion, and permission was given in 1929 for the purchase of a beautiful new location just opposite the palace of the governor of the state. The Board of Missions advanced \$50,000 to the women for the purchase of this new property with the expectation that the old site would bring enough money to repay the loan and to erect new buildings. The coming of the depression made it impossible for the field committee to sell the original property for the desired amount, and a decrease in exchange further delayed completion of these plans. The Woman's Missionary Council, nevertheless, made yearly appropriations to apply on the indebtedness to the Board, and in 1935 a portion of the old property was sold, which made possible a start toward the building of a plant on the new site.

Miss Mary Sue Brown was assigned as principal of *Isabella Hendrix* in 1935, while she was on furlough in the States. Before returning to Brazil she sought the guidance of the National Council of Schoolhouse Construction and arrived in Bello Horizonte with completed plans for an administration building and dormitory. Three years later, in December, 1938, *Isabella Hendrix* left the old dilapidated building in which it had been housed for over thirty years and moved into its new administration building. Plans for the future plant included a dormitory, an auditorium, and a physical education building; but until such time as funds were available for completion, the administration building was adapted to accommodate the boarding department as well as administrative and classroom activities. By 1940, however, the Woman's Missionary Council reported that needed money was ready and that the completion of the *Isabella Hendrix* plant would proceed under the able direction of Miss Brown.

When Miss Watts first opened the school in Bello Horizonte, public education in the State of Minas Geraes was undeveloped, and her advice was sought on many points concerning plans for a public school system. At times the rapid development of public schools, the continuous pressure of higher standards, coupled with the antagonism of certain Catholic priests, made going difficult. Concerning this, Miss Watts wrote: "We'll stand the storm as we have done in Piracicaba, Juiz de Fora and Petropolis; for our schools are God's schools. We must have His lighthouses wherever we can put them, and He will keep the light burning." And stand the storm it did. Strictly maintaining its Christian purpose and character, *Colegio Isabella Hendrix* made a great contribution to the life of the city and state, both morally and religiously.

Colegio Centenario, Santa Maria

Colegio Centenario, located in Santa Maria, Rio Grande do Sul, Brazil's southernmost state, was authorized by the Woman's Missionary Council in its 1920 session, and opened its doors in March, 1922, thus becoming the youngest of the Council's schools in Brazil. Miss Eunice Andrew, formerly connected with *Colegio Piracicabano*, began the school with the assistance of Miss Louise Best, a new missionary. The name was chosen in honor of the Centenary movement and also in honor of Brazil's Centenary of Independence from Portugal, which she celebrated in 1924. Although only seven children and a few friends were present for the opening of *Colegio Centenario*, the school grew rapidly. In spite of strong opposition from the Roman Catholic Church, school opened the second year with an enrollment of 136 pupils, and the 1940 report of the Woman's Missionary Council gave an enrollment of 318, of whom 140 were in the boarding department.

Like other Brazilian mission schools there came a time when the creative, flexible curriculum, planned with the interests and needs of each student

generation in mind, was no longer popular because of increasing pressure on the part of patrons who wished to have their children graduate from schools recognized by the government. This pressure for government affiliation began in *Colegio Centenario* in 1932, and gradually the school introduced courses required for such recognition, at the same time striving to maintain those phases of the program which set it apart as being distinctively Christian. The introduction of a teacher-training course, requiring an additional year to the official high school course, helped to meet a great need for teachers in Brazil. The home economics department, in which Miss Best pioneered, attracted wide and favorable comment and drew young married women, notably doctors' wives, as day students.

In 1938, after serving thirty years as a missionary to Brazil, Miss Andrew went home for health reasons, leaving "an imprint not only in the city but in all parts of the State from which her pupils came." Miss Louise Best, who had been with Miss Andrew from the beginning of the school, became principal. One of the last actions taken by the Woman's Missionary Council before unification was the appropriation of \$10,000 for the erection of a new building for *Colegio Centenario* which would provide more adequately for the expanding student body.

Other Early Schools

In the story of turbulent days and years which elapsed prior to the founding of *Colegio Bennett*, reference was made to the closing of a school in Petropolis, which provided the nucleus for the student body and faculty of the Rio school. The Petropolis school, known also as *Colegio Americano*, was the second school founded by Miss Martha Watts and enjoyed thirty-five years of distinctive service before its removal to Rio. The school was opened in rented property on the seventh day of May with three pupils; in June two more came; and July brought others. Finally there were twenty-four matriculations. The yellow fever epidemics in Rio, which forced the closing of the first school established there by Miss Mary Bruce, caused the court, diplomatic circles, and others financially able to flock to nearby Petropolis, which was noted as a health resort. The transfer of money derived from the sale of the first Rio property logically was made to the Petropolis school. When health conditions in Rio improved and court was moved from Petropolis, the school's enrollment decreased seriously for a time. The location of *Colegio Americano* on a high hill a long distance from the center of town limited the number of day pupils who could attend. But eventually the pressure of girls seeking admission was so great that in 1914 boys were excluded in order to make room for more girls. By 1920 there were twice as many girls as could be accommodated comfortably.

In 1914 plans were set on foot for the merging of *Colegio Americano* in Petropolis and *Colegio Fulminense* in Rio. While the unsuccessful search

for a suitable location in Rio was in progress, the Petropolis school carried on year by year under the uncertainty of impending change and made a fine record for itself. Finally when plans for the establishment of *Colegio Bennett* were perfected in 1921, Miss Eliza Perkinson, who had directed *Colegio Americano* for more than twenty years, moved most of her student body and faculty to Rio. During the time Miss Perkinson was at *Bennett*, and in the remaining years on the field she served as field secretary and treasurer for the Woman's Missionary Council in Brazil and was a leading spirit in shaping the plans and policies of the new school.

The history of *Colegio Mineiro*, Juiz de Fora, like that of the school in Petropolis, was closely linked with work in Rio de Janeiro. Juiz de Fora, at that time a city of 21,000 inhabitants, had a church and a well-established school for boys, Granbery College. In 1891 Miss Mary Bruce spoke to the Woman's Board concerning the opening of a school for girls there. When the yellow fever scourge came to Rio, Miss Bruce and eleven of her pupils were transferred to Juiz de Fora, and *Colegio Mineiro* was begun.

In spite of the fact that the school was housed in quarters which Bishop Galloway described as next to the worst he had ever seen in Southern Methodism, *Colegio Mineiro's* growth from the beginning was almost without parallel in the history of Methodist boarding schools. In 1900 the school was able to move to new, more commodious quarters. Miss Estelle Haskin, in *Women and Missions*, told the story of how this property was secured:

The house was to be sold at public auction according to the will of the owner who left it to his widow during her lifetime. Her death forced the sale. The missionaries longed to purchase it, prayed to God and wrote to the Foreign Secretary asking permission to bid on it. Four days before the sale the cable came, "Bid up to eight thousand dollars." They bid and secured the house. The grounds were valuable in the very heart of the city and the house was large, though old. A prominent physician, a Catholic, but liberal man said, "The Lord's hand was certainly in that purchase, for a number of men were anxious to buy the property and yet they did not go to the sale."

Although there may have been no direct connection between the events, history records the fact that the purchase gratified the town, and many civic improvements followed, among which were a new modern railroad station, an electric street railway, with American cars which proved a boon to teachers and pupils as well as to the public, and new sidewalks laid around the school. Under the leadership of Miss Ida Shaffer, and later under Miss Sara Varne, the school prospered. By 1913 its enrollment had reached 113. By then the buildings were too small to house so large a school, and since Granbery College was at that time receiving girl students, *Colegio Mineiro* was discontinued in 1914 and the property sold to the General Section of the Board of Missions.

Day Schools in Brazil

For the most part day schools in Brazil took the form of parochial schools fostered largely by local Methodist churches and housed in church buildings. In addition day pupils were admitted to the boarding schools, sometimes forming a large proportion of the schools' enrollment. In a few instances a system of day schools was promoted by the boarding schools to serve as feeders for their higher grades.

In Porto Alegre the Woman's Missionary Council supported a day school connected with the Institutional Church, which was located in an industrial section of the city. This school was supervised by *Colegio Americano* and included children of eight nationalities. A small tuition fee was charged, which meant that attendance fluctuated with conditions in the factories.

The most outstanding work in day schools in Brazil was done in the early years by Miss Layona Glenn. Much has already been written about *Colegio Fulminense*, one of the strongest day schools, which in 1914 was slated to be combined with *Colegio Americano* of Petropolis to form the nucleus of what later became *Colegio Bennett*. The delay in finding a suitable property for housing *Colegio Fulminense* made necessary its closing before plans for the merger were completed. The *Jardim School* in Rio, also begun by Miss Glenn, enjoyed a long history due in part to the fact that in the early days the Woman's Board of Foreign Missions contributed \$1,000 toward the Jardim Botânico Church building with the understanding that the women missionaries would be allowed to use its basement for a day school. Other day schools in and around Rio were either held in churches or in rented property, with one interesting exception. In 1924 a day school building was erected by the Woman's Missionary Council in Villa Isabel. Concerning this Miss Esther Case wrote, "The new pastor of the Villa Isabel Church is a converted priest, a splendid man, who was trained for architectural work in the Roman Catholic Church. It has been arranged for him to make use of his knowledge and gifts in supervising the erection of the church, parsonage, and day school buildings on the new property."

After the founding of *Colegio Bennett* the system of day schools in Rio, comprising five at that time, became affiliated with the high school department of Bennett and had a combined enrollment of more than nine hundred.

SOCIAL-EVANGELISTIC WORK

At the time of Methodist unification in 1940 work conducted by the Woman's Missionary Council through social-evangelistic centers in Brazil was limited to *Instituto Metodista* in Ribeirao Preto and to a co-operative relationship to People's Central Institute in Rio de Janeiro. Other aspects of social-evangelistic work were, however, wide and varied.

For a time the Woman's Missionary Council shared in the work of Porto

Alegre Church, which was organized in 1905 and later developed institutional features. The last missionary appointed by the Council to this work was Miss Zula Terry, who divided her time between social-evangelistic work at the church and teaching in *Colegio Americano*. By the time of unification the Porto Alegre women were giving generously of their time to the work of their church, and no women missionaries were assigned there.

In 1931 Miss Rachel Jarrett was appointed to work in Central Church, Sao Paulo, as visitor and social-evangelistic worker. With the exception of one year's break her assignment continued up to the time of unification. In addition to her regular program of home visitation and evangelism Miss Jarrett worked with women, young people, and children in the church and organized a class for the deaf.

Other missionaries on the field took advantage of every opportunity to minister to the needs of the people and to win them to the freedom found in evangelical Christianity. While Brazilian Bible women had no special training, they were devout and in the main worked as church visitors. In some places, by their own agreement, their small salaries were discontinued, and the work they did was put on a voluntary basis or assumed by the Woman's Missionary Societies of the churches. One interesting development of work in Brazil came in May of 1939 with the formation of The Methodist Association for Social Work in the Porto Alegre District. The Central Council in Brazil asked that Miss Zula Terry be appointed as the first missionary to this work. The establishment of libraries, reading rooms, clubs, night classes, clinics, and an employment agency were among the activities planned by the association.

Instituto Metodista, Ribeirao Preto

The changing of *Colegio Metodista* in Ribeirao Preto into a social center in 1934 was effected by the combined efforts of three missionaries, Misses Verda Farrar, Lydia Ferguson, and Alice Denison, and their Brazilian co-workers, who, with rare flexibility, adjusted their personal thinking and planning to meet the changed program of this institution. Seeking to preserve as many of the former services of the school as possible, plans were made for the continuation of the kindergarten and of a small primary day school for neighborhood children, the establishment of a hostel for girls attending government high schools in the city, and the opening of the school's library to the public. The playground, newly equipped with Week of Prayer funds, was immediately popular, and under Miss Denison's direction became an important feature of the center's program. Tennis courts, football fields, swings for younger children, in addition to physical education classes and bicycle riding and skating in the gymnasium, drew scores of young people and children to the social center. Classes in English, music, and handicrafts, together with clubs of various kinds, were other attractive features of the

program. When Miss Rosalie Brown returned to Ribeirao Preto from furlough she opened a housekeeping center in addition to the kindergarten work and instituted such projects as planting a garden, watching a butterfly form, and setting a hen—all of which charmed and delighted both children and parents and served as an effective evangelistic means to bring families into active relationship with the church.

In 1938 an addition was made to the services of the *Instituto Metodista* when Miss Dina Rizzi, a young Brazilian woman who had taken graduate work at Scarritt College, organized a night school for persons who had never had an opportunity for an education and for those unable to attend the day classes. One young man walked two miles after a hard day's work to attend classes; another man over sixty years old learned to read; and still another returned the second year bringing with him his uncle and his cousin. In addition to the night classes Miss Rizzi opened at the request of parents a first-year primary class for children in the daytime.

In 1937 Miss Mary McSwain had replaced Miss Ferguson on the staff of the *Instituto* and a Board of Trustees had begun to function. An anniversary program held that year—with field day activities, exhibits of arts and crafts, and an evening program—aroused great interest in the community and resulted in increased attendance in all phases of the work. By 1940 *Instituto Metodista* had found its way with its message of love into the hearts of the people of Ribeirao Preto and was held in the high esteem it merited as successor to *Colegio Metodista*.

People's Central Institute, Rio de Janeiro

The story of the beginning of People's Central Institute dates to the time when Rio de Janeiro was considered a "picturesque pest hole" where hundreds of persons lost their lives in the yearly yellow fever plagues. At the same time that Dr. Oswald Cruz was making his famous fight to rid Rio of this dread disease, Dr. H. C. Tucker took his stand against ignorance and sin in one of the neediest sections of the city. When Dr. Tucker told Dr. Cruz of the proposed location of his social center, the Brazilian doctor exclaimed in astonishment that even his policemen were afraid to go into that district. Dr. Tucker's decision to locate in this particular section came as the results of his work as an agent of the American Bible Society. An English contractor, C. H. Walker, who was engaged in building the docks for the port of Rio in 1905 was greatly concerned about the workmen employed in this gigantic task. He met Dr. Tucker and helped him to furnish Bibles and tracts to the men. Out of this work came a prayer meeting, and then a public service held on Sunday, May 13, 1906. Thus the work began. The story of the early days of this evangelical mission reads like fiction and is too precious to be left untold:

While doing his mission work, Dr. Tucker was led to study the conditions under which the people lived. He employed a Brazilian doctor, who had been trained in the United States, to visit their homes and find out the number of rooms in their houses, the kind of food they were eating, and the amount of wages they were getting. The results of this investigation were heart-rending. It revealed the fact that the death rate from tuberculosis is higher there than in any other place in the whole world; in many cases four or five persons were living in one room, and from one to three of them were dying of tuberculosis. Also the poor people were absolutely ignorant of how to prevent the disease or of how to treat the poor suffering ones. . . .

Some time after this investigation Dr. Tucker went from house to house inviting every man, woman and child to the mission hall to see some pictures. They gladly accepted his invitation, and the house was full to overflowing. Among the outside guests were the American ambassador, the president of the board of health, and the mayor of the city. The lecture was wonderful and the stereopticon pictures illustrated the awfulness of the disease. Then Dr. Tucker told the people how it might be prevented. The city officials were so very pleased that they asked him to deliver the same lecture in all of the public schools and in every public square of the city. This he gladly did, and one result was the starting of an anti-tuberculosis association. Then Dr. Tucker was given money to open a medical dispensary in the mission hall.

Later a day-school was opened and there were many pupils but they were so listless that they could not learn. The missionaries tried to interest them in games, but they did not care to play. This perplexed them until they thought to investigate the meals of the pupils. It was found that the majority of them were coming to school after a breakfast of a big cup of strong black coffee and one pickle. This was told to some friends who volunteered to provide funds to pay for sweetmilk, mush and bread for the children to have for lunch. It was well cooked and served hot at recess. The result was that in four weeks the children had gained an average of two pounds each, they were getting interested in their studies and began to like outdoor games. Some of them were suffering from toothache. . . . There was so much to be done that a Brazilian dentist was employed to work there every day.

The children were so poorly clad that it occurred to the missionaries that they ought to open a sewing school for the mothers in the community. When Dr. Tucker presented this to the Singer Sewing Machine Company they gladly offered to give him several nice sewing machines, and the mothers' sewing club was organized.

The women were so pleased with this and showed so much interest that Mrs. Tucker suggested that they organize a cooking club. She told them that if they knew how to properly prepare and serve their meals their families would be happier and they would have better health. They were delighted with the idea. This was reported to the gas company and they volunteered to furnish stoves and gas free of charge.

The children were doing so nicely in the day school that the mothers and fathers became ashamed of their ignorance and asked that a night school be started for the parents and young men and women who had to work all day. This was done and it was pathetic to see grown men and women trying to learn how to read and write.

The community in which People's Institute was located had been known as Thieves' Hill, and 42,000 persons were crowded into this area in various

conditions of poverty, ignorance, and need. Thirty years after Dr. Tucker began his work, Mr. Anderson Weaver, superintendent of the Institute, wrote that since the Christian leaven had begun to work, people could live in this area without fear of one another. It had become a matter of pride for the inhabitants to live peaceably, and both moral and physical conditions had improved as a result of the work of the Institute.

The Woman's Missionary Council first assumed responsibility in the People's Central Institute by sending Miss May Dye to help with the work. After that time a succession of devoted women served as the Council's representatives in this great work and were for the most part responsible for the day school and kindergarten and for the direction of work with young women and girls. At a much later date a social worker was added to the staff, greatly enhancing the effectiveness of the program.

At the time of unification People's Central Institute had a thriving kindergarten, a night school for adults, and a primary day school for children which had an enrollment of more than 350. The educational department was also adding a commercial and business course, designed to prepare students as wage earners, and a high school preparatory course. The medical department with its medical and dental clinics was under the direction of four doctors and five nurses, besides the dentist and his assistant, all of whose services were paid for by the Public Health Department of the city. Recreation, playground activities, clubs, classes, crafts, sewing, music, library, reading rooms, home visitation, and a strong program of church-centered activities rounded out the ministry of People's Central Institute, whose motto was *Servir por Amor*. The first piece of property bought by the Board of Missions for the Institute was the building which Mr. Walker had used as his office during his dock-building days. By 1940 the plant consisted of seven buildings on a three-acre tract. The church was named St. John's, because part of the money for its erection was given by St. John's Street Church of St. Louis. The Woman's Missionary Council built a neat cottage for women missionaries which they named after Miss Case. The main building of the center was an old residence constructed more than seventy-five years earlier; and the main classroom and assembly space was the hull of an old iron foundry where cannon balls had been molded for the war between Brazil and Paraguay in 1865. Dr. Tucker's little mission to the dock workers had become one of the greatest centers of evangelical service in the foreign field of the Methodist Church.

CHAPTER XI

At Work in Mexico

EDUCATIONAL WORK

IN addition to the usual difficulties to be faced on any mission field, there were at least two additional problems which complicated the situation in Mexico. One was the comity agreement of 1914 among denominations working in Mexico and the shifting of work which it entailed; the other, and much more difficult, was the political situation within the country. Miss Lillie Fox, who lived through many strenuous days as a missionary to Mexico, in a detailed manuscript on the history of Woman's Work there, explains the events which transpired from 1910 to 1935 which drastically affected mission work in Mexico:

Among the great national holidays of the Republic of Mexico there is none greater in importance than the 16th of September, Independence Day. Only a little less in importance is the 5th of February, or the Day of the Constitution. After Civil War so sacrificially won by Benito Juarez and his followers, a new constitution was born which granted religious freedom to all the people of the nation and which separated Church and State. . . .

On February 5, 1857 this new constitution was adopted. However there was still a strong Roman Catholic element which took every opportunity to keep the constitution from being put into effect as it should have been, and the violations of it finally led to the Revolution, on November 20, 1910, which terminated in 1917. When General Venustiano Carranza was President of the Republic, he called a constitutional congress which reformed and strengthened the Constitution of 1857, and on February 5, 1917, this reformed constitution became the law of the land.

Much can be said in favor of this constitution as it treats of religious liberty, education, labor, and woman. If this constitution could have been put into effect in keeping with its spirit, Mexico would have been much more advanced in every way than she is. But unfortunately some unscrupulous leaders with malinterpretations have made it extremely difficult to make the progress expected and longed for. Yet the progress has been great and the general trend upwards. . . .

While the Constitution became law on Feb. 5, 1917, the Articles relative to the churches and schools did not begin to function until 1926. In February or March of that year the schools and social centers received letters from state officials notifying them that in order to continue functioning they must subscribe to the following:

1. All places used for primary education must be entirely separated from all buildings used for religious services, boarding hall, dormitories or ministers residences.

2. There shall be no images, saints, relics or other objects having religious significance.

3. During study periods the doors must be open, no screens to main entrance

or to classroom entrances. Windows open to admit air and light. Everything arranged so that rooms will not have a gloomy or religious appearance.

4. The institution shall not be supported even partially by any religious organization, or minister, or any cult, or church.

5. The principal and teachers must not be a minister of any church or belong to any monastic order; or member of any religious society engaged in the propagation of any religious faith; nor relative of any minister or priest.

6. Names of institutions shall not have religious significance.

7. No teaching or practice that implies an established religion; no invitation nor encouragement to attend religious services.

The institutions were given instructions just how to make adjustments and time in which to make them. The officials were very helpful to those institutions which desired to keep the law, and also very patient. All Methodist institutions, except some of the schools, braved the storm, made the necessary adjustments and continued to function. . . .

These were not all the difficulties. When the depression came in the United States . . . many Mexican citizens employed in the States lost their positions and were compelled to return to Mexico. The Mexican government then decided that no one from the States should be employed in Mexico in a place that could be filled by a Mexican national. Many Americans that had been more recently employed in Mexico were released from their positions and had to return to the States. All who could prove that they had been residents prior to 1926 were allowed to remain. Some who were technicians in various fields were admitted permanently and others only temporarily. For some years teachers of English and registered nurses were admitted under contract, but in later years it has been impossible to bring in new ones. . . .

During the critical revolutionary period when most of the mission schools were closed, a conference was called in Cincinnati in 1914 by leading denominations having mission work in Mexico to study the situation there. It was discovered that in fourteen of the thirty states of Mexico there were no resident missionaries and no organized work of any denomination, while thirty-nine mission high schools were located in fifteen states, and that as many as five mission boards were at work in some cities. It was agreed that a united effort should be made toward a division of responsibility which would make possible wider use of available workers and the extension of work into unreached areas. As a result certain territorial agreements were reached by the ten conferring denominations, and property was transferred in conformance with plans agreed upon. Work supported by the Southern Methodist Church was affected accordingly.

Holding Institute, Laredo, Texas

The thin line of distinction between Home and Foreign work is graphically illustrated in the story of the opening of work in Mexico. Just as the Home Society turned its attention on several occasions to the building of parsonages in foreign lands, notably Japan and Brazil, so likewise did the Foreign Society stretch its interests to include the Indians of the United States and the

Mexicans along the border of the homeland. Beginning with a small school in Laredo, Texas, it gradually entered all the state capitals of Mexico within the territory occupied by the Board of Missions, purchasing property and establishing schools in Saltillo, San Luis Potosi, Guadalajara, Durango, and Chihuahua and carrying on their work in rented quarters in Mexico City. Concerning this work Dr. Frank S. Onderdonk wrote:

Miss Nannie E. Holding, while technically in charge of the Laredo Seminary, where she made her headquarters, was in fact superintendent of all the woman's work in Mexico and made regular tours of visitation. She is a monumental character. Her quiet simplicity, her intimate knowledge of the living God, her unwavering faith and devotion can never be forgotten by those who knew her.

The need for Protestant evangelism in Mexico was so great that it was early brought to the attention of Southern Methodist women by several people. Bishop and Mrs. Keener first visited Mexico in 1873; the bishop subsequently established mission work there, and his wife founded the first foreign missionary society in New Orleans in 1877. Dr. W. M. Patterson, who was appointed by the general Board to Mexico City in 1878, presented a formal request for help to the women at the first annual meeting of the General Executive Association in 1879. At this time an appropriation of \$500 was made to a school on the Mexican border which was being conducted in the home of Mrs. Jacob Norwood of Laredo. The following year an additional \$500 was appropriated for scholarships for girls being taught in the home of Mrs. A. H. Sutherland in San Antonio, and upon the insistence of Mr. Sutherland \$9,000 was given for work already established in Mexico by the general Board.

By 1881 the interest of the women of the General Executive Association was thoroughly awakened to Mexico's needs, as is shown by the fact that at the annual meeting of that year \$7,500 was appropriated to Mexican border work and to work in the Central Mexican Mission. Of this amount \$4,000 was set aside for the building of a girls' school in Laredo, Texas, land for which had been donated by the Rev. Elias Robertson. Although buildings could not immediately be erected, Miss Annie Williams and Miss Rebecca Toland, schoolmates from the Texas Conference, were sent to the Mexican border in September, 1881. Miss Williams took over responsibility for the small school which had moved with the Norwood family from Laredo to Concepcion, Texas, and Miss Toland opened another day school in Laredo, increasing its enrollment from six to fifty-one during the year. In the spring of 1882 a new building was ready and Laredo Seminary had its formal opening as a day school only, with Miss Williams as principal and Miss Toland as teacher. Both of these women made enviable records for themselves in this as well as in other areas of work. Miss Williams' marriage to the Rev. J. F. Corbin took her into missionary work in Mexico proper, while

Miss Toland's name later became inseparably linked with the establishment of work in Cuba. On October 20, 1883, Miss Nannie E. Holding of Kentucky became principal of Laredo Seminary, and in 1886, in spite of prejudices to the contrary, doors were opened to receive boys, not only as day students but also as boarders. In 1890 the legislature of Texas granted the school a charter as a co-educational institution.

The rapid growth of the student body made imperative the erection of an additional building early in 1885. The following quotation from Miss Holding tells of this new building and of the beginning of Faith Hall soon afterward:

February of 1885 found us domiciled in our comfortable and sorely needed new quarters. The crowding in the old house made the new one seem so roomy that sometimes a little faithless wonder would come: Would it ever be possible for its halls to be filled with children? We were soon rebuked for our doubts, for in one short year our numbers caused the prayer to go forth which brought us Faith Hall.

It was late in the fall of 1886. As I write, how that November evening comes back to me laden with the perfume of holy memories! I see again the dear friends and the precious children gathered one by one in the little chapel after a day of fasting. I feel again the hush of the Master's presence; I hear the voice of supplication as we told of our need, of how crowded we were, of how our hearts were grieved to turn away those who wanted to enter our home. I hear again the expression of the simple faith of the children. Faith Hall now stands as a monument to that evening's prayer. With strong confidence, one of the little ones, looking up with pure, innocent eyes, said, "Shall we begin tomorrow?" I answered, "No, but we will prepare the ground." So the morning found us taking measurements and removing trees.

When Miss Holding made her plea to the Woman's Board for the new building in 1887, it was turned down for lack of funds. On the anniversary of the night of the prayer session she made a public address on Mexico, and as she closed Mrs. Lizzie Swiggart stepped forward taking from the table an empty box which had contained flowers. Her eloquent words so touched the audience that they pressed forward to pour their gifts into the box. Donations followed from nearly every Southern state. The needed building was erected with these gifts, and it came to be known far and wide as "Faith Hall," the building for which the children had prayed. For nearly thirty years Miss Holding remained at the head of Laredo Seminary, and under her leadership the original plant, which could house at most thirty children, was enlarged to a capacity of between three and four hundred, and the barren dunes of the campus were turned into a tropical garden spot. Her successor, Dr. J. M. Skinner of West Virginia, so raised the standards of work that the high school department was accredited by the State Department of Education.

At the time of the merging of the Woman's Home and Foreign Boards in

1910 Laredo Seminary was transferred from the Foreign to the Home Department, and its name was changed to Holding Institute in honor of the woman who had given her life so freely to work both on the border and throughout Mexico. Although facing the hazardous floods of the Rio Grande and suffering much damage as a result, the Institute recovered from each disaster and continued its valuable ministry to the border area. In the years just prior to unification Holding included students from both sides of the border, Anglo Americans as well as Latin Americans, and served as a creative factor in the development of international good will.

Instituto MacDonell, Durango

The ground for Protestant missions in Durango was prepared by a Mexican woman, Doña Andrea Lopez, who had been converted from her Catholic faith. It was due to her influence that a small group of Protestants was on hand to greet Miss Kate McFarrin when she arrived to pioneer work for the Board of Missions of the Presbyterian Church. Within a short time the Presbyterian Church decided to withdraw, and in 1885 the Board of Missions of the Methodist Episcopal Church, South, sent the Rev. and Mrs. Robert W. MacDonell to open work in the city. A Methodist church was started, and Miss McFarrin, who had remained in Durango, was made principal of a school for girls. Upon the death of Mr. MacDonell in 1889 the school was adopted by the Woman's Board of Foreign Missions and named *Instituto MacDonell* in his honor. The South Georgia Conference raised funds to buy suitable property and enlarged the program of the school. In 1893 Miss Ellie B. Tydings was appointed principal with Miss McFarrin serving as co-principal for five years.

At the end of the school year in 1912 the principal, Mrs. Nellie O'Bierne, and her co-workers from the United States were forced to leave Mexico because of the revolution. Srta. Mercedes Fernandez, daughter of a prominent Protestant family, who was a graduate of *Colegio Ingles*, Saltillo, and had also attended Scarritt College, was made principal. For four years she and other Mexican teachers kept the school running under difficult circumstances until finally in 1916 Miss Fernandez also had to leave Durango for political reasons. Three years later Bishop James Cannon and Miss Esther Case, Foreign Secretary for Latin America, visited Durango and made plans to reopen the school. The next year Miss Tydings returned, the school was opened with 124 pupils, and soon the enrollment reached 450.

Although there was continuous opposition by the Catholic Church, the school was fortunate in having the support of the liberal governor of the State of Durango, of North American residents of the city, and of Sr. Andrade, editor of one of the daily newspapers. The latter became so enraged when fanatical newsboys refused to deliver papers in which his article praising a school program was published that he rented a house next to the

school in order to observe it. As a result he was converted, joined the Methodist Church, was licensed to preach, and became a teacher in the school.

Having weathered the religious antagonism the school faced two disasters in the 1930's. The first was a cut in appropriations when the depression deepened in the United States. No sooner had the school adjusted to this than the laws concerning private schools in Mexico were enforced. It was not possible to operate under these laws, and *Instituto MacDonell* closed its doors in June, 1935. The buildings vacated were immediately appropriated for use by *Centro Cristiano*, which changed its name to *Ceniro MacDonell*. At the same time a group of splendid Mexican teachers under the leadership of Srta. Sara Batancourt rented buildings formerly occupied by *Centro Cristiano* for the operation of a primary day school which in future years also helped to perpetuate the work initiated by *Instituto MacDonell*.

Colegio Roberts, Saltillo

When Mrs. Annie Williams Corbin left *Laredo Seminary* to go with her missionary husband to Monterrey, she began a series of day schools in Mexico, one of which was in Saltillo, a city of about 20,000 inhabitants. Supported for several years by the Rosebuds, children's societies of Virginia, this school prospered, and in 1887 it was placed in the hands of Miss Leila Roberts of Bonham, Texas, who guided its destiny through many trying years. In 1888 when Miss Roberts was trying to conduct her school in a 300-year-old adobe structure with no glass in the windows and heavy wooden shutters preventing adequate lighting, responsibility for the school, *Colegio Ingles* as it was then called, was taken over by the Woman's Board, and the following year an appropriation was made to buy new property for the school. Miss Holding and Miss Roberts searched in vain for a suitable place, and as a last resort they bought the ancient property the school already occupied. With great skill Miss Roberts transformed the old building into a suitable and attractive school. With proceeds from fees she was able to buy the adjoining property on which to build a church. Together with the aid of Mr. Grimer of the general Board this edifice was financed, and a new day dawned for Protestant missions in Saltillo.

Realizing the value of providing teacher training for young women, Miss Roberts made plans to open a normal department. Since the state provided normal schools for boys, but none for girls, and as teaching was almost the only profession open to women, this plan was welcomed. Professor Andres Osuna, founder of the State Normal for young men located in Saltillo, became deeply interested in Miss Roberts' plans and was, in fact, co-founder of the normal department of the college. In 1910 *Colegio Ingles* had the distinction of being the only Protestant school invited to participate in the National Congress of Teachers which met in Mexico City.

In 1911 a new location, facing the Alameda, Saltillo's most beautiful and

important park, was secured for the school at a cost of \$17,500. The revolution, which began in 1910, temporarily interrupted building plans, but *Colegio Ingles* was the only one of the Methodist schools which was not completely shut down at some time during this upheaval. However, the situation was serious enough in 1915 to close the English and normal departments and to force Miss Roberts and other American teachers to return to the States. However, the primary department in Spanish was continued, and Miss Roberts visited in Saltillo as often as possible to supervise the little school, the property, and the church. After the reopening of all departments of the school in 1918 Miss Roberts, with the encouragement of the governor of the state, Sr. Mirdes, and his brother, both former students, began at once to make plans for building on the new site. On September 16, 1922, as part of the celebration of Mexico's Independence Day, the plant was dedicated. Costing approximately \$150,000, in large part supplied by Centenary funds, special funds from the Woman's Missionary Council, and generous contributions from the Mexican people, the new building was well equipped from kindergarten through normal school and soon came to be regarded as one of the finest school plants in Mexico.

The program of the school, as well as the physical plant, had been expanded in this period. Miss Charlotte Vimont was sent to open a long-needed kindergarten training department; Miss Norwood Wynn was appointed to give full time to student cultivation; and Miss Virginia E. Booth was transferred from *Colegio Palmore* to *Colegio Ingles* to open a Bible department. In 1922 four young women graduates of the Bible department were consecrated by Bishop James Cannon as the first deaconesses in Mexico of the Methodist Episcopal Church, South. These pioneers were Elodia Guerra, Gertrudis Reyes, Maclovía Rivera, and Herminia Bustamens.

During this period of development the name *Colegio Ingles* was changed by popular demand of former students to *Colegio Roberts* in honor of the woman who had guided its destiny through the years. In 1926 Miss Roberts was granted the emeritus relationship, but she continued to serve as principal of her school until 1930, rounding out a period of forty-three years of service in one place. In the years just prior to her retirement the school's enrollment reached more than six hundred students, a significant commentary upon the success with which this school influenced the lives of the people of Saltillo and served the Protestant mission in Mexico.

A few years later *Colegio Roberts* was forced to close. Under Professor Jose Rodriguez, who succeeded Miss Roberts as principal, financial adjustments due to the depression made necessary drastic cuts in appropriations. Concurrently governmental regulations were becoming erratic and severe. Suddenly the State of Coahuila, for no apparent reason, refused to accept diplomas of the normal school graduates, even though they were acceptable by other states and by federal authorities. When the law was passed forbidding

entrance of new workers into Mexico, *Colegio Roberts* could no longer adapt to the regulations and closed its doors in 1934. Though this marked the end of almost fifty years of direct service to Mexico as a school, the influence of *Colegio Roberts* will not cease as long as her graduates and their children continue to live and work for a way of life of which this school was the embodiment.

Colegio Palmore, Chihuahua

When Dr. W. B. Palmore first visited Mexico, he became intensely interested in the needs of the country, and at the May, 1890, meeting of the Woman's Board of Foreign Missions he offered to turn over to them a plot of land which he had purchased next to the property of the general Board in Chihuahua on the condition that they open a school for girls. The gift was accepted, and the school was opened the following year with Miss Augusta Wilson as its first principal. In 1892, when a permanent building was erected, the school was named *Colegio Palmore*. Succeeding Miss Augusta Wilson as principal was Miss Elizabeth Wilson of Kentucky, who had been serving in Laredo Seminary since 1889. Although Miss Wilson did not have the necessary qualifications to meet the technical educational standards required of teachers, she nevertheless became a successful principal of an outstanding educational institution. By 1910 the enrollment, including boys and girls, had reached 587, and the church, located on the school compound and composed largely of former students, became one of the strongest churches in Mexico. It was the first Southern Methodist church in Mexico to become self-supporting.

As was true with the other educational institutions in Mexico the years of the revolution and those following were a turbulent period for *Palmore* and ultimately effected its change of status. When Miss Wilson and her co-workers were instructed to return home in 1914, they wired, "No trouble. No fears. Fine School. Firm Friends. Please let us stay." But when General Villa and six trains of soldiers entered the city, the American consul ordered the teachers to leave. The faculty and a number of pupils went to El Paso, where they rented a house in the Mexican sector and reopened the school. Within two months the school had an enrollment of 160 pupils, principally children of former patrons who had preceded the school's arrival in El Paso. *Colegio Palmore* was soon closed, however, since there were already a number of Protestant schools in the city.

Colegio Palmore was the first Council school in Mexico to reopen its doors after the revolution. In the fall of 1918 the Rev. J. P. Lancaster was made principal, with Miss Mary Massey associate principal, and Miss Virginia Booth missionary teacher. Sixty pupils were enrolled on opening day, and thus began the second era of the school's history. The school's ministry to boys was enhanced by inheritance from the Congregational church of a fine build-

ing which became a boys' dormitory. During Miss Massey's administration as principal, 1920-1923, an excellent new school building was erected at a cost of \$45,000, and the historic original building became the girls' dormitory.

From that time on the routine of the school was punctuated with change. In 1926 the principal, Miss Emma Eldridge, effected the removal of all direct religious teaching from the primary grades. Her successor, Miss Bell Markey, was able to close the English department in *Colegio Palmore* with almost no loss of enrollment. In 1934 a plan was culminated to put the school under the direction of a Christian Mexican leader, and Srta. Ernestina Sanchez, who had had experience both at *Instituto Colon* and *Colegio Palmore*, was made principal. At her request, Miss Markey remained as business manager. When the constitution was interpreted the following year to mean that all private schools should be closed, a dramatic incident, recorded by Miss Lillie Fox, saved Palmore:

One afternoon Srta. Sanchez received official notice to close the school. She was delivering the notice to the teachers when the wife of the Governor arrived. The visitor realized that something unusual was happening as the children were crying as they left the class rooms. When she was informed as to the cause she declared she was sure there was some mistake for her husband had said that Palmore would not be closed. Miss Sanchez on the strength of this called one of the influential former students, Mr. Antonio Hernandez, who immediately called the Secretary of State and things began to happen. The original order was rescinded and a new order given to reopen the school after it had been closed for ten minutes.

This saving of *Palmore*, however, was only temporary. In 1934 conditions became such that it was deemed best to discontinue all schools under the Woman's Missionary Council. In September, 1935, Professor Francisco Cepeda and Srta. Maria L. Naranjo, both of whom had served on the faculty of *Colegio Palmore* for a number of years, took over responsibility for the school. The laws of Mexico decreed that no school should be supported by or be in any way directed by a religious organization. The Council, therefore, severed its connections with *Colegio Palmore*, renting the property to Professor Cepeda and his Mexican faculty, whose good work came to be held in high esteem by the people of the community. At the same time the girls' dormitory was separated from the school, and under the leadership of Srta. Sanchez it became a student hostel, remaining under the Woman's Missionary Council. In spite of the changes the work in Chihuahua prospered. At the time of unification the student home had more applicants than it could accept, and the Christian atmosphere in which the girls lived was a molding influence in the lives of all who came through the doors. The high moral principles and academic standards of the school were maintained by the Christian Mexican leaders, and there was every reason to be hopeful for the future.

Schools Exchanged in Comity Agreements

In the comity agreements made in Cincinnati in 1914 the Woman's Missionary Council lost three institutions. Although their Methodist history was short, each of them left a glorious record. The first of these was *Colegio Ingles* at San Luis Potosi. In 1882 Miss Blanche Gilbert had been sent to open work in Central Mexico, but after a year the project was abandoned. Five years later Miss Nannie E. Holding reopened the school, having purchased a charming old Franciscan convent and readied it for the arrival of Miss Rebecca Toland, the first principal. Growth in attendance and physical plant was phenomenal until 1914, when the revolution forced the withdrawal of the staff and the closing of the school. A day school was opened in the *Colegio Ingles* buildings by Srta. Berta Prieto and her sister, both graduates of the Methodist Normal School in Saltillo, and this little day school successfully weathered the remaining days of the revolution. When time came to reopen *Colegio Ingles* as a boarding school, it had been transferred and was owned and supported by the Woman's Board of the Christian (Disciples) Church. The property in San Luis Potosi was given to the women of this sister denomination in exchange for property which they owned in Monterrey.

Instituto Colon in Guadalajara was opened in 1893 by Miss Augusta Wilson, assisted by Miss Mattie Dorsey, the former being succeeded shortly by Miss Esther Case. It was under the principalship of Mrs. A. E. McLendon that the name *Colon* was chosen. Eventually a piece of property, which had formerly been a branch of Battle Creek Sanitarium, was purchased by Miss Norwood Wynn to house the school. It was one of the loveliest pieces of property in all Mexico owned by the Woman's Missionary Council. The school suffered from two conditions: the frequent change of policy because of change of principals; and the fanaticism of the city population, which prevented the enrollment of pupils from the upper classes. There were, however, children of many of the Mexican pastors trained there, and they became active in mission schools and church work.

During the revolution in 1914 Methodist missionaries were withdrawn from Guadalajara by the Board. This event was made less tragic because of Miss Elizabeth Streeter's presence in Guadalajara. Miss Streeter, although one of the first graduates of Scarritt Bible and Training School in Kansas City, was not accepted as a missionary by the Woman's Board for reasons of health. In spite of her rejection by the Board she went to Mexico City as an independent missionary, and in 1913 she was employed as a teacher in Guadalajara. Not being subject to the orders of the Board she remained at great personal risk, taking care of the building, helping in the church, and doing evangelistic work in Guadalajara. In the interchange of properties in 1914 beautiful *Instituto Colon* became the property of the Congregational Church.

The third institution which the Council lost in the exchange was *Mary*

Keener Institute in Mexico City. It had its beginning in 1897 under the leadership of Miss Hardynia Norville. It grew out of a day school which had previously been conducted in the basement of the mission church and which had been supported by the Woman's Missionary Society organized by Mrs. John C. Keener in Carondelet Street Church, New Orleans, in 1877. When the Woman's Board took over the school in 1897, it was named Keener Institute, but at Bishop Keener's request the name was changed to *Mary Keener Institute* in honor of his wife who, he declared, was the prime mover in the enterprise. Beginning with thirteen pupils Miss Norville, with the help of Miss Annie Churchill, built the school up to an enrollment of one hundred in the first few months, and *Mary Keener* rapidly began its rise toward becoming the most popular school in Mexico City. Due to a personal preference for social work Miss Norville left the school in 1902 and was succeeded by Miss Esther Case. During the seventeen years of its existence the school was always maintained in rented property not always desirable or convenient to its needs. When Mrs. J. B. Cobb, Executive Secretary, visited Mexico in 1911, she wrote:

There are no words too strong to portray the real positive need for a change of location. The house for which we pay nearly \$4,500 (Mex.) rent each year is dark, gloomy, poorly ventilated, poorly lighted, and worse still has sewage that is a menace to the inmates. There are no windows in the bedrooms and no ventilation except through open doors. . . . Brave Miss Case! Who else would have endured such conditions? All honor to the woman who despite such environment can sustain the largest school for girls in Mexico City! If she had failed, if there were not still almost constant applications from the best families in the city, including that of Madero himself, we might consider closing the school.

After Mrs. Cobb's visit to Mexico a more desirable place was secured in 1913. Before the three-year lease expired, however, *Mary Keener Institute* was closed. The school was in the line of fire during the bombardment of the city in 1913, but mercifully no harm was done. There was a brief reopening from May until the end of August, but on that date all missionaries were recalled. After the missionaries left, some of the Mexican teachers continued to carry on a small Spanish school. This was not very successful or satisfactory, however, and Miss Case went back to Mexico City at great personal risk in February, 1914, to close the school, which had had one of the most successful and beloved records of any in Mexico. After the territorial division made in the comity agreements Mexico City fell into other hands, and *Mary Keener Institute* was never reopened.

Schools Gained in Comity Agreements

By the Cincinnati agreements the Woman's Missionary Council gained four schools which had their foundation roots in other denominations. One of the most important of these was at Monterrey. Methodist work had

originated there at *Instituto Laurens*, a co-educational institution which was founded by the general Board of Missions. The school was for many years financed by the Rosebuds, children's missionary societies of Virginia, which formed its only connection with the Woman's Board of Foreign Missions. In 1914 the Woman's Missionary Council fell heir to *Instituto Ingles-Español*, a school for girls which had belonged to the Woman's Board of the Christian (Disciples) Church. Like other schools in Mexico *Instituto Ingles-Español* had been forced to close during the revolution. At the time of its reopening in 1919 by the Woman's Missionary Council *Instituto Laurens* dropped its co-educational features and became exclusively a school for boys, and Miss Dora L. Ingram of the Missouri Conference became principal of the newly acquired girls' school, *Instituto Ingles-Español*.

Although the school grew rapidly, it was greatly handicapped by lack of adequate space, and later by frequent visits from government inspectors. During the summer of 1927 it was deemed wise to merge *Colegio Ingles-Espanol* with *Instituto Laurens* in order that both schools might be strengthened and stand a better chance for survival. Thus *Colegio Ingles-Espanol* lost its separate identity and *Instituto Laurens* once again became co-educational, this time as a joint project of the Woman's Section and the General Section of the Board of Missions. Miss Ingram at that time became co-principal with Professor Luz Marroquin, who had been principal of *Laurens* for some years. The uniting of the two schools was a strategic move. Each year standards were raised and work strengthened. By 1933 in addition to the full primary course five years of secondary work had been added which constituted the full preparatory course required by the government at that time. Bible classes in the primary department had been dropped in 1926 in accordance with Mexico's laws, but they were continued in the preparatory department.

In 1935 when the laws were passed requiring that no school be maintained by a religious organization, the Board of Missions separated the dormitories from the school and withdrew its support from the school itself. By this move *Instituto Laurens* was continued in compliance with Mexican laws, remaining in the hands of Professor Marroquin and his splendid Mexican staff. Having completed a law course in 1931 Professor Marroquin received many offers of more lucrative positions, but he refused them all to continue as principal of *Laurens*, declaring he had studied law in order to be of more help to the church and school. Despite many difficulties he kept standards and ideals high, and the school became noted chiefly as a secondary training center for ministerial students and deaconess candidates of the Frontier Conference.

When the dormitories were separated from *Instituto Laurens*, they were continued by the Board of Missions. Professor Alfonso Mendoza of Mexico City took over the direction of the boys' dormitory, and Miss Helen Hodgson took charge of the girls' dormitory, which was moved to the former hospital building where it was housed until unification. At that time the building was

sold and the girls moved to rented property. Miss Dora Schmidt, head of the home in 1940, reported the need of better facilities near the school, the social center, and the church in order to keep the girls in touch with the three institutions which could provide for their intellectual, social, and spiritual needs.

A second acquisition made by the Woman's Missionary Council under the comity agreements was *Colegio Progreso*, located in Parral, a mining town of around 15,000 inhabitants in the State of Chihuahua. The history of this school dates back to 1888 when it was founded by Miss Nellie Prescott, a Congregational missionary. Miss Prescott, who continued at the head of the school until 1917, carried on her work during almost six of the revolutionary years, and when she was finally forced to leave Parral, she placed her school in the hands of Srta. Maria Oaxaca, a well-educated, experienced Mexican teacher. When *Colegio Progreso* was turned over to the Methodist women, it was impossible to send missionaries to Parral immediately, and Srta. Oaxaca and her faculty were invited to continue the school. Miss Lillie Fox records one of the problems arising during this period:

General Francisco Villa, who was not at all friendly to North Americans at the time was constantly making raids in that section. Because of Villa's raids and the outrages he committed, it seemed that Srta. Oaxaca would have to close the school. But instead of closing the school, against the advice of friends, she decided to interview Villa himself. He received her with all courtesy and told her to continue the school, assuring her that she and her faculty and students would be protected. She explained to him that they were evangelicals and something of the principles of their religion and what the evangelical schools and churches were doing to help the people. She was a brave woman who did a heroic deed for which she received the reward she wished—permission to continue her school.

Srta. Oaxaca later gave up her leadership of the school in order to do evangelistic work in the district with the Rev. Joseph Thacker, the presiding elder. In 1923 Miss Ellie B. Tydings came to Parral as principal, bringing with her the splendid technical director, Professor Andrade, who had been with her in Durango. Several teachers and some of the servants also followed Miss Tydings to Parral, saying that they did not wish to stay in Durango and work for an American! During the three short years that Miss Tydings was in Parral, she accomplished a great deal. The old building, which had been condemned by municipal authorities, was renovated and made into a boys' dormitory, and with the use of Centenary and Week of Prayer funds a large, commodious house was purchased and converted into a very satisfactory school building and girls' dormitory. Perhaps the most fruitful period of the school was the administration of Miss Emma Eldridge, under whom Miss Myrtle Pollard was appointed missionary teacher and a splendid Mexican faculty and staff were secured with Professor Daniel Escalante serving as technical director. Miss Eldridge was very successful in personal counseling,

and Miss Pollard was splendid in leading group discussions. They, with Professor Escalante, co-operated with the government in child welfare work, reforestation, and anti-alcoholic campaigns. Many of their students became true Christians, whether or not they became members of the evangelical churches. During the school year 1933-1934 the Woman's Missionary Council gave up control of the school, and it was turned over to Professor Escalante, who continued it through 1939, when it was closed and the property sold.

Two other schools were obtained by the Woman's Council in 1914 but were not continued by them. One was in Piedras Negras, across the border from Eagle Pass, Texas, and the other was a small day school in Sabinas, a town of around 5,000 inhabitants. The Sabinas school was closed, and the Piedras Negras school, known as *Instituto del Pueblo*, was turned over to the General Section of the Board of Missions.

The development of day schools and kindergartens in Mexico, apart from those connected with boarding schools and social centers, was almost non-existent. For a number of years the *Saltillo Day School* was supported by the Council. Located near *Colegio Roberts* it was supervised by the normal department of that school. Another day school was conducted in Guadalajara prior to 1914 in a building adjacent to the church property in San Juan de Dios, a neglected section of the city. This school was called the *Trueheart Day School* in honor of Mrs. S. C. Trueheart, who was at one time corresponding secretary of the Woman's Board of Foreign Missions.

The record of educational work in Mexico would in no way be complete without some mention of the missionaries who served under the Board of Missions through the years. Again and again in the records of the Woman's Work appear the names of J. B. Cox, J. P. Lancaster, L. B. Newberry, J. H. Fitzgerald, R. C. Elliott, F. S. Onderdonk, W. M. Patterson, J. F. Corbin, L. B. Reynolds, Joseph Thacker, and J. S. McCaughan. Their ardent support of the schools, their diligence in securing students of character and ability, their support and aid in time of trouble and emergency helped make possible many achievements. The names of Bishop John C. Keener, who pioneered in opening work in Mexico, and of Bishop James Cannon, Jr., who aided personally in reopening of schools following the revolution are irrevocably linked with Woman's Work and are remembered with gratitude both in Mexico and the United States.

SOCIAL-EVANGELISTIC WORK

Four social-evangelistic centers in Mexico were functioning at the time of Methodist unification in the United States: *Centro Cristiano*, Chihuahua; *Centro Social*, Monterrey; *Centro MacDonell*, Durango; and *Centro Social Roberts*, Saltillo. All of these centers worked in close harmony with the Methodist churches in their vicinities and had a great influence on the training

and development of young women church workers, many of whom became deaconesses of the Methodist Church in Mexico. In addition the churches and social centers worked together in a program of leadership training which was of great importance; for as increasing restrictions were placed on foreigners in Mexico, responsibility for the continuance of institutions begun by missionaries was placed more and more into the hands of Mexican Christians. Following the development of social-evangelistic centers in capital cities came an equally important development in the spread of social-evangelistic work to smaller towns and even to the rural areas.

Centro Cristiano, Chihuahua

When Northern Mexico was assigned to the Southern Methodists in 1914, the Woman's Missionary Council inherited a school in Chihuahua from the Congregational women. One of the buildings was used as a dormitory for *Colegio Palmore*; the other, a school building, was designated by the Council for use as a social-evangelistic center, the first such center to be projected in Mexico. In the fall of 1918 Miss Norwood Wynn and Miss Ethel McCaughan were sent to Chihuahua to do evangelistic work and to prepare the way for the opening of the center. Miss Lillie F. Fox, who during the revolution had served in various Latin American community centers in the states, was appointed head resident and sent to Chicago to study Hull House, the Chicago Commons, Marcy Center, and other outstanding settlements of the city. Before she could secure a passport for entrance into Mexico, Miss Fox had to sign a statement saying that she would not ask for American protection in case of international difficulties. On March 4, 1919, she reached Chihuahua, accompanied by the Rev. L. B. Newberry, presiding elder of the Chihuahua District, who had been asked to serve as her official escort from El Paso. When Miss Fox saw the building which was to house the new center her heart sank, but with funds provided for its repair and equipment, and with the help and counsel of Mr. Newberry, the old building was so transformed by June that no one would have recognized it from the inside, and hardly so from the outside.

The official opening of *Centro Cristiano*, as it was called, was a state occasion. The mayor of the city, a representative of the governor, the Chamber of Commerce, and the American consul welcomed the institution and offered congratulations. Even the faraway *New York Sun* took notice of the occasion:

A large building with grounds has just been completed in the city of Chihuahua for housing the first social settlement ever established, it is said, in Mexico. With the opening of the settlement house, the Methodist Episcopal Church, South, will have inaugurated a work in foreign fields long contemplated.

Immediately after the opening ceremony clubs and classes were begun, and

by the end of the first year approximately 500 persons had enrolled in all departments. In addition many of the church organizations met at the center. As usual the Roman Catholic clergy threatened with excommunication all who attended.

As the program of the *Centro* expanded, physical facilities had to be enlarged. In 1921 two adjacent lots were bought with Centenary funds and made into a playground; two years later a house was purchased on another adjoining lot and remodeled into a greatly needed day nursery building. With the coming of Dr. W. H. Benway, under the General Section of the Board of Missions, a free clinic was established. At this same time the YMCA, under the direction of Sr. Tomas Rodriguez, began to send trained young men to direct the boys' work, and as a result fine basketball teams were developed and *Centro Cristiano* won a splendid reputation in sports. All types of people were served: the English class one year had in it five doctors who were planning to do post-graduate work for specialization in the United States, factory workers, servants, office workers, professional men, government officials, nationals, foreigners, children, young people, adults, Catholics, Protestants, and liberals. *Centro Cristiano* was aptly described as a center of international understanding where service was based on Christian love.

So well established had the *Centro* become that it was able to adjust to the changing political scene without serious difficulty. During the crisis of 1926 both state and federal authorities were considerate and helpful in assisting Miss Fox to comply with the laws. Miss Emma L. Eldridge had to face a similar situation later when secondary school laws were ruled applicable to social centers. She invited the inspector to visit all activities of the *Centro*, and he was so favorably impressed with what he saw that not only was the work allowed to continue but the center's religious name was allowed to be kept also.

Centro Social, Monterrey

The decision to open work in Monterrey came as a result of the success of *Centro Cristiano*. Miss Sarah Varne, a Californian and former missionary to Brazil, had been teaching in *Colegio Español* in Monterrey for one year when she was appointed to open this new project. While continuing her study of Spanish she began her work by visiting the people, acquainting herself with their needs and interests, and looking for a suitable location for the center. By the fall of 1921 she had succeeded in renting property which she was able to adapt to the needs, and work was begun at once. This program included club work of various kinds, a day nursery, training classes for Bible women, a book store where Bibles, hymnals, and other books were sold, and a program of regular visitation to the Monterrey Hospital and to the homes surrounding the *Centro*. These activities were so well received that the

program was expanded by the addition of a kindergarten, a full program of domestic science for women and girls, and a class in dietetics for student nurses at Monterrey Hospital. Before the end of the year a class for teaching women to read and write was in full swing, an employment agency was doing part-time work, and the doctors of the city began to offer their services for health education and talks to mothers.

The sale of the rented building in which the *Centro* was housed made necessary a move, and a more commodious building was secured. In 1923 Monterrey's first vacation school was held at the *Centro* with more than two hundred attending, including men and women who came for night classes. The following year Srta. Raquel Campos opened a Bible department with eighty students. During this same year a legacy of Miss Ellen Alfter, who had at one time taught in *Colegio Ingles*, San Luis Potosi, was sent to the library at *Centro* in Monterrey; and when *Colegio Ingles-Español* was merged with *Instituto Laurens* in 1927, *Centro Cristiano*, as it was then called, fell heir to the buildings which had been occupied by the girls' school, and for the first time had a home of its own. Soon after the name was changed in compliance with Mexican laws to *Centro Social*.

When Miss Deavours became head resident of *Centro Social* in 1929, a number of completely new activities were introduced. With the help of sixty volunteer workers, many of whom Miss Varne had helped to train, Miss Deavours organized a storytelling department through which the world's best stories were translated into Spanish and told to approximately fifteen hundred children each week; supervised playground activities in parks near the outskirts of the city were introduced; and recreation hours for a group of blind children were provided. Later the story hour program was extended to the penitentiary where reading and writing were taught as well. When new laws regulating private secondary schools were put into effect in 1935, certain phases of the religious work were prohibited and others restricted, but Miss Deavours wrote, "There still remains much that can be taught and done to encourage the people to want to live lives of purer ideals and Christian purpose."

The outstanding achievement during the years just prior to unification was the organization of a Pan American Forum in 1938, the purpose of which was to foster peace, good will, and brotherhood among American nations. It was under the leadership of Miss Helen Hodgson, head resident, assisted by Miss Anna Belle Dyck. This forum was the first to be organized in Mexico and was the forty-seventh to become affiliated with the headquarters in Dallas, Texas. By 1940 the membership in Monterrey had grown from twelve to thirty-five, and delegates were sent to a meeting in Biloxi, Mississippi.

Through the years the co-operation between *Centro Social* and the church in Monterrey was close and harmonious, members of the staff becoming

faithful and conscientious workers in the latter. Although *Centro Social* was forced to change its original name, the spirit and purpose of its work remained at the core thoroughly and consecratedly Christian.

Centro Cristiano and Centro Social MacDonell, Durango

When *Colegio MacDonell* acquired new property in 1909, its original homesite was sold; but when it was repossessed twelve years later because of the failure of the new owner to meet payments, the Woman's Missionary Council decided to use it for social-evangelistic work. Two years later Miss Anne Deavours of Paulding, Mississippi, was appointed to open *Centro Cristiano* in Durango. While overseeing necessary repairs and adaptations of the building Miss Deavours visited in the homes of the community and studied the language. In September, 1924, the doors of the *Centro* opened, and Miss Deavours, along with Miss Angela Chappelle of San Antonio, Texas, launched a well-planned program of activities. Beginning with a total enrollment of ten the *Centro* was serving more than three hundred persons with various clubs and classes within two months' time.

As years passed, the work grew in popularity and effectiveness. In June, 1935, when the Woman's Missionary Council was forced to withdraw from *Instituto MacDonell* in Durango, Miss Ruth Byerly, who had become head resident in 1925, moved the *Centro* into the school building vacated and changed its name to *Centro Social MacDonell*. By this move the *Centro* had a more spacious building, a larger and better equipped playground, and the co-operation of a new group of neighbors. Though its work came under the surveillance of the government at this time, and certain changes in the program had to be made, the *Centro* was fortunate that state and federal officials approved of the work of the social center and were co-operative.

When the political situation indicated the wisdom of foreign directorship being withdrawn, there were Mexican leaders qualified to take over. Srta. Anna Delgado Villareal, a graduate of *Colegio Roberts* and of Scarritt College, was made head of the *Centro*, and was the first deaconess of the Methodist Church in Mexico to be so honored. The entire staff at that time was composed of nationals, well prepared and competent. Under their leadership there continued to exist a strong relationship between the *Centro* and the church, so that it could be said that the *Centro* was fulfilling its mission in helping the people of Mexico to be Christian and in bringing in the Kingdom of Jesus.

Centro Social Roberts, Saltillo

When *Colegio Roberts* in Saltillo was closed as a school in 1934, the Woman's Missionary Council decided to make of it a social-evangelistic center. Miss Lillie F. Fox, who had pioneered in this type of work in Chihuahua, was asked to direct the new work, with Miss Lucile Vail as

her co-worker. At the same time Srta. Eglantina Flores, who had been in charge of the Bible and deaconess training departments of *Colegio Roberts*, was appointed head of a hostel for girls, with Miss Dora L. Ingram as her co-worker. Needed renovations and repairs to the buildings were made in the summer, and in September, 1934, the new *Centro Social Roberts* opened its doors, first to the General Conference of the Methodist Church in Mexico, and then to the public. In addition to the usual community house activities two rooms were equipped for a free clinic to which a Presbyterian physician, Dr. Martinez, gave his services. In January, 1935, Sr. Manuel Flores of Mexico City came to take charge of the boys' department. He had for his use a gymnasium, which had been made from a large building once used for a girls' dormitory. This was the first gymnasium of its kind in Saltillo, and the only one for many years.

Just as work in the new departments was getting off to a good start, the application of secondary school laws to social centers began to be felt in Saltillo. No Bible classes or other direct religious teaching could be given in the centers, and no children under fourteen who had not completed the sixth grade could attend the *Centro* even to play. Further, all teachers had to present diplomas certifying their ability to teach. Miss Ingram was able to present her diplomas from the University of Missouri; Miss Vail had to stand an examination because her diploma had been burned; Miss Fox presented hers, which were in Latin, which neither she nor the inspectors could read, and she, too, was accepted. The Mexican teachers had no difficulties whatsoever. All of this resulted in cutting down the number of departments and enrollment, but despite the difficulties those departments which remained showed an increase in enrollment.

By the fall of 1935 the situation had eased somewhat, and when the government returned the institution to the supervision of state education authorities, some of its former activities were reinstated. In the fall of 1936 a deaconess training department was begun with government permission under the leadership of Miss Dora Ingram. The plan was to bring deaconess candidates to the *Centro* to live while they completed their secondary work in the State Normal in Saltillo, and at the same time give them Bible courses and other subjects provided by the *Centro*. To keep within the law the Bible classes and other religious courses were taught in the church building under a committee of Christian education within the local church. The completion of this course, plus one or two years of intensive study and field work, entitled students to become deaconesses.

The year 1939 was noted chiefly for a serious reduction in physical equipment. A rented building, owned by the federal government, was given to the Masons of Saltillo. The Masons in turn asked to buy two adjoining rooms which had been used by the *Centro* for a clinic. In order "to keep the Masons as friends," the rooms were sold. In January of that year the school building,

which had housed the girls' hostel, was sold to the state government, and the hostel was moved to the *Centro* proper. Concerning this transaction Miss Lillie Fox wrote: "The Governor permitted the commercial department to finish the school year, and then it was closed as was also the hostel at the end of June. It was sad to see the beautiful building pass into other hands, but it was necessary to sell in order to prevent confiscation."

Although the school features of the work were gradually eliminated and the *Centro* physical plant cut down considerably, the spirit of service remained, and the atmosphere and activities began to conform more closely to those of a community center than had formerly been the case. The program of *Centro Social Roberts* as described for the year of unification included classes in English, piano, sewing, cooking, handcrafts; a full recreational program (including two game rooms, volley ball, basket ball, tennis, croquet); boys' and girls' clubs of various kinds; home visitation; and a free clinic. In addition staff members participated fully in the work of the local church, and the deaconess training program was continued.

Work in Small Towns and Rural Areas

Work in the small towns, villages, and rural areas of Mexico began informally long before the first missionaries were appointed to give full time to this type of service. Vacation church schools held in isolated villages, extension work by schools, and pastoral work done by ministers and deaconesses were part of the process. As governmental restrictions increased and limited institutional service, development of work in small communities became a natural next step in Christian service. In 1936 the Woman's Missionary Council appointed two missionaries to the rural field in Mexico: Miss Anne Deavours to General Teran and Miss Dora Ingram to Ramos Arizpe. They were told to go "live with the people" and were given freedom to do whatever was needed to render Christian service to those about them. During the first year's work Miss Deavours and her helper visited fifty or more villages and lived in four of them for one month each. Concerning her experiences, Miss Deavours wrote:

I was surprised to learn how isolated the villages are. Although most of them are within a short distance of Monterrey, there are many who have never seen a big store or house or market, nor ridden in an automobile. Often all the inhabitants of a village are relatives.

I was not surprised to find much of rural Mexico very beautiful and picturesque, and the people very friendly, generous, religious minded, slothful or hard-working as necessity demanded. They live simple lives, with few interests outside of their five daily meals and sicknesses, accepting whatever comes their way as a part of God's plan for them. . . . Many of them have never been to a doctor, but most of them have been doctored by a kind of medicine-man or a witch. There is much superstition connected with the causes of illness. What a wonderful work a Christian doctor and his family could do in rural Mexico!

General Teran, a village of about three hundred homes and about a three-hour bus ride from Monterrey, became headquarters for Miss Deavours, and little by little, because of the great needs, her activities came to be concentrated in that area. Not waiting for the arrival of the needed doctor, Miss Deavours set to work to do what she could to provide health education and medical services for the people. Through the co-operation of the bus company, which issued a number of free tickets to be used as needed, patients requiring specialized treatment or operations were taken into Monterrey. The doctors co-operated with Miss Deavours by letting her determine the fee, if any, that each patient was to pay.

Before many months had passed, Miss Deavours' home in General Teran became a gathering place for various groups in the community. Games, magazines, and books brought the children and young people, and even teachers came looking for materials for their classes. Miss Deavours' cook-stove was an added attraction. Since it was one of only two good stoves in the village, the young women were delighted to be invited to use it when they were making bread and cakes for special occasions.

Even in rural areas, however, the strong influence of anti-religious laws was felt. Miss Deavours was not permitted to use her work as a drawing card for the church or to visit in the name of the church. She was permitted to help in the work done within the church building itself, and she did so, working with the Sunday school and Woman's Missionary Society. The pinch of government regulations did not hamper her work unduly, however, for she continued to be a friend to the rural community and to interpret the Christian ideals to the people.

The town of Ramos Arizpe, to which Miss Dora Ingram was sent, was founded in 1575 by a Catholic priest. It had been known by many different names, and finally received its present name in 1850 in honor of a Mexican doctor who distinguished himself in working for the independence of his country. Methodist activities in this town of some three thousand inhabitants dated back to 1920, when Miss Virginia Booth, head of the Biblical department in *Colegio Roberts*, started work in towns and villages around Saltillo as part of a church extension plan made possible by the Centenary. In co-operation with the church in Saltillo missionaries and student volunteers organized Sunday schools in Gomes Farias and Ramos Arizpe. Work in Ramos Arizpe was especially difficult because of the religious fanaticism of the people. Though workers were cursed and even stoned, they were undaunted. A house on the town's main street was rented and used for a Sunday school. Sr. Luis Sada, a student in Saltillo, preached on Sundays, and soon the work was firmly established. Property was purchased and a new church erected with Centenary funds. For several years Miss Edith Park of *Colegio Roberts* taught a Bible class for women out of which grew a Woman's Missionary Society.

When *Colegio Roberts* became *Centro Social Roberts* in 1934, Ramos Arizpe became the rural field work center for student deaconesses trained by Miss Dora Ingram. For a time Miss Ingram lived in Saltillo and taught at the *Centro*, commuting to Ramos Arizpe as often as possible. But in September, 1937, she moved to Ramos Arizpe in order better to carry on the work there. She was able to secure the helpful co-operation of an American physician, Dr. Clark, who lived in the town, and made a beginning in the area of health education and healing. The problem of persuading people to accept even the free services of a doctor was difficult, however. Many times they waited too late; and when death came, they took it as being God's will. Little by little Miss Ingram's home became the house of friendliness even for people whose religious convictions would not allow them to go to her church. Children who feared to walk by her house in the beginning learned to invent excuses in order to be invited in.

In 1939 Miss Ruth Byerly, previously with *Centro Social MacDonell*, was appointed to serve the village of Villa Frontera in the State of Coahuila and to devote her full time to rural social-evangelistic work. In addition to the work in Villa Frontera itself, which consisted of a small social center and church activities, Miss Byerly co-operated with the young Methodist pastor and his wife in working in four other villages in the area. Later a fifth village was added to their circuit, the rounds of which were made by train, bus, pony express, by foot, in the pastor's venerable Ford, or even at times in a two-wheeled woodcutter's cart. Miss Byerly adopted the policy of concentrating her efforts in the more responsive villages, and the work she and her co-workers did covered a wide range of services: vacation schools, work with women's missionary societies, play and story hours for children, cooking classes, home visitation, informal parties, sponsoring garden plots, and lecturing on hygiene, maternity, and other health problems. The extent of the needs of these impoverished people could be matched only by the devotion of the rural workers.

At the time of Methodist unification in 1940 Miss Virginia Booth was doing social-evangelistic work in a number of churches scattered throughout the State of Sonora. Five years previously all the church properties had been confiscated by the government but had since been returned. Seven delegates had come to the Annual Conference asking that these churches be reopened. Miss Booth was so impressed by this challenge that she asked to be sent there. She left for her new work in October and made her headquarters at Nogales, from which center she offered services to the surrounding area and worked in co-operation with the pastors and congregations of the village churches, offering Bible classes and organizing women's missionary societies in the area, besides the needed social service rendered to the children and women of the communities.

MEDICAL WORK

The history of medical missions of Southern Methodism in Mexico began in 1897 when the Rev. Frank Onderdonk of the West Texas Conference was sent by the general Board of Missions to convert the mission property in San Luis Potosi into a small hospital. Three missionary doctors gave themselves at various times to this work. After the death of Dr. K. J. Yearwood, who literally "burned himself out" as manager and sole physician of the hospital as well as pastor of the American congregation in San Luis Potosi, it was decided that this hospital should be closed. The property was converted into a training school and the medical equipment was transferred to the hospital in Monterrey, which had been started by Dr. U. H. Nixon of Texas in 1901. Like Dr. Yearwood, Dr. Nixon also gave his life in service to the Mexicans. In the yellow fever epidemic in Monterrey in 1903, while caring for the sick and dying, he himself fell victim to the disease.

As the years passed, the Monterrey Hospital came to be well equipped and made an excellent reputation in a land where hospitals were viewed with fear and distrust and were used mainly by the desperately poor who were desperately ill. In 1922 the Woman's Missionary Council, in keeping with an agreement to supply missionary nurses and to conduct the nurse-training departments of the general Board hospitals, sent Miss Naomi Chapman, R.N., of the Louisiana Conference as their first missionary nurse to Mexico. In 1929 Miss Ellen B. Cloud, R.N., was left in sole charge of all work at the Monterrey Hospital in a year filled with harrowing experiences. Miss Cloud described them thus:

Without a suspicion of a revolution six hours previous, the short skirmish when Monterrey was taken by the revolutionary forces was within two blocks of us. Bullets whizzed over us, struck in the walls and fell in the patio. Then two, wounded by stray bullets, were brought in, giving us urgent work at once, without doctor, gas or light, all services having been suspended for a few hours. A month later, with an hour's notice, we plunged into preparations to receive the wounded soldiers who arrived the next morning—eighty-four of them, in a horrible condition. We had many helpers showing a willing spirit. Among them were the wives and daughters of prominent families, teachers in the schools, etc. Never can one forget the horror of some of it, the stress of the work, but above all the privilege of giving the Word of God.

Two years after this experience the Monterrey Hospital was closed, the building rented, and the equipment transferred to the *Sanatorio Palmore* in Chihuahua. Though the Monterrey Hospital was never very large, it had served well during the years of its existence, more than justifying the lives and money invested in it.

A third hospital in Mexico, *Hospital Americano*, built in Torreon with Centenary funds, was opened in December, 1923. Mrs. Helen M. Lang, Miss Bessie Baldwin, and Miss Bessie Lindsey represented the Woman's

Missionary Council at various times during the seven years that this hospital was operating. In 1930 the Board of Missions, because of the difficulty of bringing missionary nurses into Mexico and because of the depression in the States, decided to close the Torreon hospital and the hospital in Monterrey, concentrating their efforts in *Sanatorio Palmore* of Chihuahua.

Sanatorio Palmore was a Centenary project which took its name from Dr. W. B. Palmore for whom *Instituto Palmore* and the Publishing House were named. Although plans began as early as 1918 for the establishment of a hospital in Chihuahua, it was not until 1923 that Dr. J. H. Ray and Miss Edna Potthoff were transferred from Monterrey to develop the work. The hospital was housed in a large Mexican style building which was cool and well adapted to hospital work, but lacked certain basic conveniences. The source of water supply was a well a city block away; all equipment was inadequate; sterilizers required eight hours because the sterilizer leaked. These conditions, plus inadequate help, caused the staff to work both day and night. Later the *Sanatorio* was much better equipped. A modern X-ray machine came as a gift from the First Church in Birmingham, Alabama, and with the closing of the hospitals in Torreon and Monterrey, added equipment was made available at *Palmore*. In 1940 the two sections of the Board of Missions built a new nurses' home which released greatly needed hospital space. At the time of Methodist unification Miss Potthoff was serving as superintendent of the hospital, assisted by two missionary nurses, Miss Pearl L. Hall and Miss Lula D. Rawls, and a local board of directors composed of friends of the church and a carefully chosen group of Mexican physicians.

Sanatorio Palmore was reputed to serve its community better than any hospital in Mexico. It was first to open a free clinic for the poor, first to have a visiting nurse for the community, and first to include a course in public health in the nurse training school. In her last report to the Woman's Missionary Council, Miss Potthoff wrote:

After thirteen years of labor we at *Sanatorio Palmore* have seen some results for which we have toiled. We have gained the respect of the people and the doctors of the community and State as well as of many other parts of the country through our service of love and efficiency. We have come to realize our ideals of having a School of Nursing comprised of well-educated Christian nurses. . . .

Miss Hall, in charge of the Technical Department, has given much time to teaching and to translating courses for student nurses. Miss Rawls is dietician and has charge of the Public Health Department. . . . We have a visiting nurse who made 2,165 visits into the homes. Through our Mothers' Club the mothers were given instruction in hygiene and sewing. The children were taught personal care and hygiene and sewing and were directed in play through the activities of the Children's Club. At Christmas time, the Children's Club prepared a religious program to which they invited the Mothers' Club and the visiting nurse gathered food, clothing and money for the poor people who attend the clinics.

We feel that in many ways the year has been a success.

Nurses' Training

From the point of view of securing capable young women as students, the training of nurses in Mexico was never easy. The customs of the country which required the sheltering and seclusion of young girls made it difficult to get the parents to consent to a nursing career for their daughters. In later years the stress of economic conditions took some of the prospective nurses into other fields, and the closing of many mission schools by the government made recruitment of qualified Christian girls difficult. During the time that the hospitals in Monterrey and Torreon were in existence there were nurse training departments in each which gradually came to have courses similar to hospital-connected schools in the United States. The school at *Hospital Americano* in Torreon was officially recognized by the State of Coahuila; and the school at the Monterrey Hospital had an excellent reputation among the doctors there. When these two hospitals closed, as many of the student nurses as could be accommodated were transferred to Chihuahua.

The progress made in nurse training in *Sanatorio Palmore* was little short of amazing. Beginning with one student nurse, a fine Christian girl from the mountains who had only a fourth-grade education, standards were gradually but consistently raised until the school of nursing had gained the reputation of being one of the best in Mexico and its graduates were in demand for key nursing positions.

Hospital Evangelistic Work

Hospital work in Mexico, as in other countries, was accompanied by evangelistic work. Religious guidance of student nurses was carefully planned, and nurses learned how to make the resources of religion available to their patients. Bible classes were sometimes formed among small groups of patients. Deaconess Cornelia Godbey, of the Home Department, was assigned for a time to Mexico as an evangelistic missionary in hospital work. While in Monterrey Miss Ellen Cloud wrote that splendid work was being done in evangelical service "for our privileges to read the Bible and teach it to our patients are all we could ask. The joy of reading the Bible to one who has never heard it is the best treatment I know for tired body and ragged nerves." Not only in Mexico, but in every country where Christian nurses and doctors worked, there were many incidents where prayer as well as surgery and medicine helped work the cures of body and soul.

CHAPTER XII

At Work in Cuba

EDUCATIONAL INSTITUTIONS

Colegio Irene Toland, Matanzas

THE general Board of Missions of the Methodist Episcopal Church, South, made plans to begin work in Cuba at the close of the Spanish American War in 1898. Miss Hattie Carson was brought from Mexico to open a school for girls in one room of a house rented by the Board in Santiago. This school was named to commemorate Dr. Irene Toland, a graduate of the American Medical College at St. Louis who had given her services as nurse when the yellow fever epidemic raged among the soldiers at Santiago. Worn out with continuous duty she contracted typhoid fever and gave her life as a sacrifice for the American soldiers in Cuba. It was fitting that her sister, Miss Rebecca Toland, be transferred in 1901 from her work in Mexico to head the school bearing her sister's name.

The problems of this school were numerous. In less than two years after its founding it was necessary to change its location to Matanzas because of the yellow fever scourges in Santiago. Until adequate funds were available, the school operated in rented property and was forced to move three times. At last a beautiful piece of property, having on it a large usable residence, was purchased for \$9,000. To this was added a \$13,000 dormitory, and still later Centenary funds made possible the enlargement of the grounds and the erection of a new school building at a cost of \$38,000. Just prior to unification an additional half-block of ground was purchased to give space for tennis and handball courts and playgrounds.

Under the leadership of Miss Rebecca Toland, who was in charge of the school for twenty-five years, the program was expanded in keeping with the physical plant. In the early 1930's a modern kindergarten was opened under the direction of Miss Elizabeth Earnest. A commercial department, which was training thirty-eight boys and girls in its second year, was established by Mr. Antonio Espinosa. By the time of unification departments of Bible and religious education and music had been set up. English had been discontinued as a separate department and incorporated into the regular curriculum of elementary and high schools.

The year 1933 marked the lowest period of the school's history. The depression had already depleted enrollment when political chaos and the forces of nature broke over the school. The words of Miss Clara Chalmers, principal at the time, are a fitting description of the situation:

During the past year our beautiful little island has passed through some of the darkest days of its history. Tyranny, revolution, chaos, egotism, political and pecuniary ambition and communism have rocked its very foundations. Even the elements seemed for a time against us, for in one of the darkest hours politically and economically, a terrific tidal wave and cyclone devastated a large part of the northern portion of Cuba, leaving much destruction and suffering in its wake. For us in the school at Matanzas, the fourth of September, 1933, the date of the long and furious cyclone, is one that has been indelibly impressed upon our lives and minds. We do not want to experience another like it. However, in spite of the nervous tension and the great damage to our property, we were able to give shelter and food to sixty-eight refugees who had lost all. . . .

Miss Rebecca Toland was made an emeritus missionary in 1926, after serving at *Irene Toland* for twenty-five years. Miss Clara Chalmers succeeded her as principal, continuing in this position until 1939. Much of the expansion of the school followed the years of depression and storm. Her staff was largely Cuban and her reports were filled with praise of their ability as teachers and their influence as Christian workers.

Colegio Eliza Bowman, Cienfuegos

In 1900, after having successfully launched *Colegio Irene Toland*, another school was opened in Havana by Miss Hattie Carson and named for Mrs. Eliza Bowman, a Texas woman loved for her godly life and her zeal for missions. Her son, Richard, gave \$1,000 toward the establishment of this new school. Because there was no church in its vicinity, the school was handicapped, and at the suggestion of the missionaries at the school, it was moved from Havana to Cienfuegos. A valuable piece of property was purchased there as a combined gift of the North Texas and South Georgia Conferences.

As was true in other schools in Cuba, the problem of expansion of the physical plant had to be met recurringly. By 1921 conditions became so crowded that two city blocks of land were purchased and the house on the property was remodeled for the school's use. So soon was it outgrown that the boarding department of the school had to be discontinued. In 1933 a beautiful new administration and classroom building was completed, financed by the Week of Prayer gifts of 1930. The old building could then be converted into a dormitory, and the boarding department was re-established. Tornado damage in 1935 was repaired with storm insurance funds, and at the time of unification the plant was in good repair.

From the beginning the administrators of *Colegio Eliza Bowman* attempted to safeguard the school by meeting the educational requirements of the government. From its first year it was incorporated with the public schools, rendered monthly reports to the authorities, and received the city's protection. The curriculum included Spanish, the usual English branches for a high school course, music, typewriting, sewing and embroidery. The latter

two were very practical, since most of the boarders did their own sewing, sometimes girls of ten making dresses for younger sisters as well.

In 1922 *Colegio Eliza Bowman* was incorporated with the government institute in Santa Clara and received the right to have two years' high school work. To maintain its status two additional years of high school were added in 1928. New equipment was necessary to accomplish this, and faculty and students alike sacrificed to bring it to reality. The faculty worked without salary in June in order to add \$500 to the more than \$200 which the students had raised. In the autumn of 1929 the school was fully accredited.

Just prior to unification the status of *Eliza Bowman* was once more changed. The opening of a government institute in Cienfuegos necessitated the closing of the high school department. But the ninth grade was added to the English department to complete the program through junior high school. The enrollment, mostly day pupils, was around 250 at this time.

Unsettled political and social conditions in Cuba during the 1930's caused a serious decrease in enrollment in all schools, particularly those at Matanzas and Cienfuegos. Sugar mills were closed and fields lay idle. At a time when the university and government high schools were closed for political reasons, there was greater need for mission schools than ever before, but few families could afford to pay even the small fees necessary. While struggling with reduced income from patrons and from the United States, the missionaries faced an unprecedented and strategic opportunity to meet the urgent needs of the youth of Cuba for guidance and education. *Colegio Bowman* did her best to meet this opportunity by adding high school courses in agriculture, stenography, and typing, as well as by reopening the kindergarten. The political unrest in Cuba was brought home to Cienfuegos when two bombs exploded in front of the main entrance of the school in 1934. A week later the soldiers' barracks next door were rocked by an explosion. Although the members of the school escaped injury, a newsboy was killed in the first explosion and terror reigned among the children.

These incidents could not really mar the long-range record of the school, however. It was directed successfully over the years, first by Miss Frances B. Moling, who succeeded Miss Carson in 1914; then by Miss Frances Gaby, who served only one year and was released for rural work in 1939; and by Miss Dreta Sharpe, who had been on the faculty for a number of years. In her final report in 1940 Miss Sharpe wrote: "We know that under the blessings of God our school has an assured place in the life of this city and this part of the country. We believe that under His guidance it will continue to grow and fulfill its Christian mission."

Colegio Buena Vista, Havana

Describing Havana as the center of population, of commerce, and of "everything worthwhile in Cuba," Miss Esther Case pleaded for the opening

of a girls' school to parallel work done for boys in Candler College. Members of the Woman's Missionary Council had long recognized the importance of establishing a Protestant school there, and in 1919 a beautiful site across the street from Candler College was purchased with Centenary funds. The handsome stone residence on the property was remodeled to serve as a school building and dormitory, and in the fall of 1920 *Colegio Buena Vista* was opened with Miss Belle Markey as its first principal. More students applied for entrance to the boarding department than could be accommodated, and the school was an immediate success. In 1921 another floor was added to the building, greatly increasing its capacity, and in 1922-23 the Week of Prayer offering made possible the erection of a classroom building.

Within a few brief years under the leadership of Miss Markey the school became practically self-supporting, except for salaries for the missionaries, and was doing work which won recognition and praise from Cuba's leading educators. Three missionary teachers—Miss Clara Chalmers, Miss Lucile Vail, and Miss Junia Jones—pioneered with Miss Markey in the establishment of Buena Vista and deserve to share with her the credit for its early success. From the beginning plans were projected for its becoming a training center for Christian teachers. These plans were carried forward in 1921 when a normal department was established jointly with Candler College. The school suffered reduced enrollment and income during the critical years of depression and political unrest; but the purchase of a bus for student transportation partially alleviated the problem of enrollment. Miss Ione Clay guided the school through these critical years, and eventually the tide turned until the need for additional dormitory and classroom space became so urgent that the school authorities agreed to set aside their annual income from the Board of Missions for two years to be applied on a new building. The alumnae raised additional funds, and the Woman's Missionary Council co-operated by making part of the Cuba property improvement fund available for this purpose. In 1938 a handsome new unit, housing the upper grammar grades and the music department, was added to the building, but not even this addition could take care of all the growing departments of the school. In her report of 1939 Miss Clay wrote:

We are thankful for the opportunity to teach not only the subjects included in the government curriculum, but certain other things which we regard as of even more fundamental importance: social responsibility, hygiene, cooperation and play; applied religion, which we try to inculcate in the Bible classes, chapel exercises and daily work and play; and the importance of doing one's duty, taught by giving as much responsibility as possible to each student. . . .

SOCIAL-EVANGELISTIC WORK

The promotion of strictly evangelistic work in Cuba as sponsored by the Woman's Missionary Council was confined largely to the efforts of Bible

Presidents of the Woman's Missionary Council



Miss Belle H. Bennett



Mrs. F. F. Stephens



Mrs. J. W. Perry

Devoted women who planned for home and foreign missionary work



Mrs. E. E. Wiley



Miss Belle H. Bennett



Mrs. George
Kendricks



Miss Mary Helm



Miss Emily Allen



Miss Sue Bennett

Early foreign missionaries



Miss Lochie Rankin—China



Miss Virginia Atkinson—China

The first foreign missionary sent out by women of the Methodist Episcopal Church, South.



Miss Laura Haygood—China



Miss Nannie B. Gaines—Japan

The first deaconesses—1903



*Standing, left to right, Miss Annie Heath, Miss Arabel Weigle.
Seated, left to right, Miss Mattie M. Wright, Miss Elizabeth R. Davis, Miss
Amy Rice.*

Officers of the Woman's Board of Home Missions



Front row, left to right: Mrs. W. D. Kirkland, Miss Belle H. Bennett, Mrs. J. W. Perry.

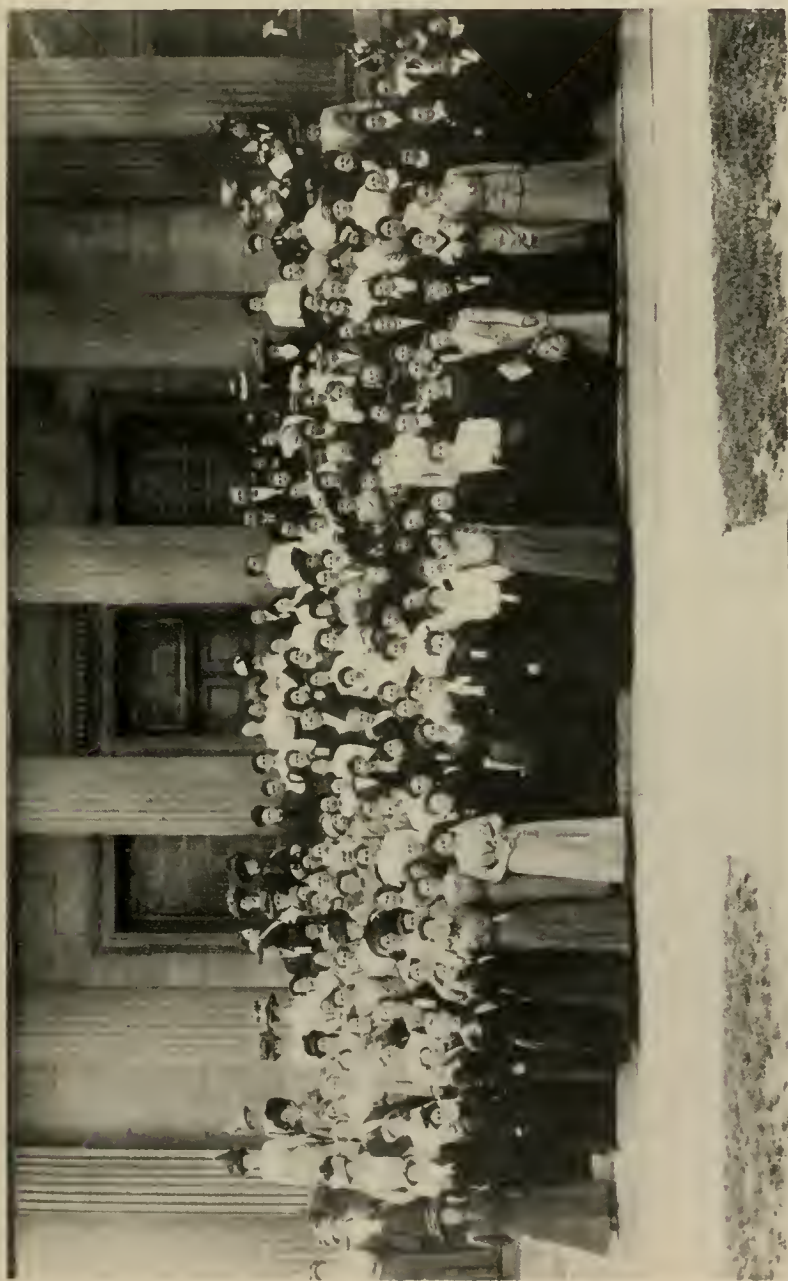
Back row, left to right: Miss Mabel Head, Mrs. L. P. Smith, Mrs. R. W. MacDonell, Mrs. Frank Siler.

First women delegates to the General Conference



Left to right, seated: Mrs. William Court, Missouri; Mrs. Nat Rollins, Texas; Mrs. J. H. McCoy, Tennessee; Mrs. John S. Turner, Texas; Mrs. Luke Johnson, Georgia; Mrs. F. F. Stephens, Missouri; Mrs. J. W. Perry, Tennessee.
Standing: Mrs. R. P. Howell, California; Mrs. J. H. Dickey, Kentucky; Mrs. D. D. McChes, Alabama; Mrs. W. B. McKeown, Texas; Mrs. J. D. Elliot, Alabama; Mrs. R. L. Kirkwood, South Carolina; Mrs. H. A. Dunham, North Carolina; Mrs. J. L. Kennedy, Brazil; Mrs. Le Grand Everett, North Carolina; Mrs. L. B. Woodside, Missouri; Mrs. J. W. Mills, Texas; Mrs. F. A. Lamb, Missouri; Miss Althea Jones, Texas; Miss Ella Bowden, Texas; Mrs. Fred Elza, Arkansas; Mrs. R. L. Hobby, Alabama; Mrs. J. H. Spilman (Alternate for Miss Belle H. Bennett), Kentucky.

The first annual meeting of the Woman's Missionary Council,
St. Louis, Missouri, April 19-29, 1911.





The last annual meeting of the Woman's Missionary Council, New Orleans, Louisiana, March 6-11, 1940.

women and of individual missionaries who somehow found time for visitation and personal work in spite of heavy schedules in the schools for which they were responsible. The one whose name stands out above all others in this respect is Miss Laura Lee of Nashville, Tennessee. For thirty years Miss Lee served as a contract teacher in the schools of Mexico and Cuba, but she is chiefly remembered as an evangelistic worker. In the last years of her connection with *Colegio Eliza Bowman*, before her death in 1929, she was assigned to evangelistic work in Cienfuegos. Her home visitations, distribution of leaflets and Bibles, her loving ministries to those suffering and in need were gratefully remembered by hundreds of Cuban friends, many of whom were brought into the Methodist Church as the result of her work.

At the time of Methodist unification the social-evangelistic work of the Woman's Missionary Council in Cuba consisted of *Centro Cristiano* in Matanzas and two recently developed rural projects.

Centro Cristiano, Matanzas

The *Centro Cristiano* in Matanzas had the distinction of being the only social-evangelistic center not only in the Methodist Mission but in all Cuba. Early in the history of the work in Matanzas the Woman's Missionary Council fell heir to a beautiful old country residence near the edge of town. Built high on a hill *Quinta Tosca*, as it was called, provided a lovely view of the Yumuri River gorge, the dividing ridge, and the bay beyond. On the hillside between the residence and the city lay one of the roughest neighborhoods in Matanzas. In 1926 Miss Bertha Tucker, a former missionary to Korea, was sent to Matanzas to investigate the need, and, as a result, an evangelistic center was opened at *Quinta Tosca*. In a first effort to organize the work Miss Tucker gathered together a crowd of young people who proved to be so rowdy and ill-mannered that not even the prospect of being served refreshments was sufficient inducement to secure even a semblance of order, and they had to be sent away unfed. Undismayed Miss Tucker kept trying, and eventually the work began to take shape with clubs and classes, playground activities, and a Sunday school and church. Miss Tucker persuaded the pastor of the Methodist Church in Matanzas to divide his congregation and organize a church at the *Centro*.

Within four years after Miss Tucker's unsuccessful attempt to feed her rowdy guests, the *Centro's* young people raised money to pave the basketball court, and the Boys' Club started a library by collecting fifty volumes for their use. Field days became a popular feature of the youth work, and dramas and pageants produced by the young people became the order of the day. Under Miss Julia Reid, who became Miss Tucker's successor in 1931, a corps of well-trained and efficient Cuban workers began to make vital contributions to the *Centro*. The boys' worker, Sr. Moises Bondet, organized the first Boy Scout troop of Matanzas with exceptional success. The troop built a hut at

the *Centro* for its own use and engaged in many helpful community activities. Srta. Julia Quirch, director of girls' activities, studied for fifteen months at Scarritt College and at Bethlehem Center in Augusta, Georgia, in order to have the best possible preparation for her work. The third member of the pioneering trio was Srta. Lila Interian, director of children's work. They and those who followed were mentioned in the report of Miss Mary Lou White, head resident in 1935:

The Cuban staff also render enthusiastic volunteer service in all departments of the church and church school. No praise is too high for their faithfulness and devotion. Since my return from furlough in June, I have been the only missionary connected with the *Centro*; but in twenty-eight years of service I have never worked with a more harmonious, better-spirited group.

In 1933 a tornado did so much damage to the *Centro* building that all furniture had to be moved out. The roof was destroyed, dining room torn away, servants' home wrecked, water tank destroyed, and playground equipment seriously damaged. Neighbors opened their homes to care for the clubs and classes, and *Colegio Irene Toland* provided space for the Sunday school and church activities. Thus work continued until the building could be made ready again. In 1938 the Woman's Missionary Council was able to provide additional money for further improvement of the building, playground and equipment, and a well-running evangelistic center was in existence at the time of unification.

The *Centro* developed a vigorous program of social work and evangelization. As time and opportunity permitted, all missionaries and members of the staff visited in the homes of the community, and for many years a Cuban Bible woman, Sra. Ana G. de Ruay carried on a systematic program of visitation. Through her efforts many converts were won for the church and many homes were opened to the program and influence of Cuba's only Christian social center. One interesting phase of the *Centro's* work was with a small settlement of Korean refugees who had come to Cuba to make their home. For a while the staff at the *Centro* gave regularly of its time to the Korean church and Sunday school, but when shortage of funds made necessary a curtailment of this, a plan was devised whereby a Korean leader came to the *Centro* each week for study and help in planning for the work of his church.

Rural Work

In 1938 Miss Sallie Lou MacKinnon, then secretary of Foreign Work of the Woman's Missionary Council, visited Cuba to plan for the advancement of rural work there. For several years a committee of missionaries and Cubans had been studying rural needs and ways of meeting them. Leaders from each district presented urgent needs and possibilities within his own area.

Enthusiasm for the new work was high. At last it was decided to begin work in Omaja, Oriente, in the vicinity of Las Parras, and Miss Frances Gaby and Miss Lorraine Buck were appointed to pioneer in this rural area.

The selection of Omaja was a happy one, since a church building and parsonage were already available. The church had been built years before by some American fruit growers who had lived there, and about once every three months a Methodist minister came to preach. Sunday school and mid-week services were carried on by the people themselves. The unused parsonage became the workers' home. The coming of the missionaries to the village was like a great awakening. Training classes were taught, a youth division and a Woman's Missionary Society were organized, and regular Sunday evening services were held. The missionaries opened their home for games and recreation in the evenings. Community welfare projects were set on foot, one of the first of which was to rid the village of *marabu*, a kind of thorn bush that spreads rapidly and chokes out all other growth.

Since school facilities in Omaja were limited to a four-grade school with one teacher for girls and one for boys, three young people of the village were sent to mission schools to continue their education. Because there was no doctor in the village, Miss Buck and Miss Gaby were called upon frequently to help in cases of illness, and they caught a glimpse of the urgent need for health education, not only in Omaja, but in the surrounding rural areas, which they reached by horseback. Through their home visitations they had a swift introduction into the great maze of superstitions to which the people were prey. One of the early tragedies they witnessed was the death of a child because the grandmother gave it snake-bone tea instead of the medicine the doctor had provided. Overcoming the superstitious beliefs and practices was a long, slow process, requiring much loving understanding and tact. But they won their way into the hearts of the people, and as unification approached, this first venture into rural service in Cuba was considered so successful by the Woman's Missionary Council that provision was made for the opening of a second project in Baganos.

CHAPTER XIII

At Work in Africa

ALTHOUGH Africa was one of the last mission fields to be entered by the Methodist Episcopal Church, South, it had long been first in the hearts and minds of missionary leaders. Africa, like the Orient, was the recipient of the great love, compassion, and tireless devotion to duty of Bishop Walter R. Lambuth. In later years he recalled when, as a mere lad, he had read the life of Robert Moffatt and the explorations of David Livingstone, he had desired to become a missionary to Africa. As early as 1891 he offered his services to the Board in that capacity, suggesting that a fund be started to support work on that continent. The matter was brought up again in 1901 and in 1902 without avail. At long last in 1906 the Board appointed a committee to study the possibilities of entering Africa, and in 1910 the Woman's Board of Foreign Missions formally presented a memorial to the general Board requesting that work be opened and pledging their co-operation. In spite of opposition, it was finally decided that one of the secretaries should make an exploratory visit to Africa. It was just at this time that Dr. Lambuth was elected bishop, and his first assignment was to open the work in Africa. His long dream was coming to fulfillment.

The thrilling story of Bishop Lambuth's initial trip to Africa has been told elsewhere. With funds provided by Mr. and Mrs. W. C. Ivey of Lynchburg, Virginia, and accompanied by Professor John Wesley Gilbert of Paine College, Augusta, Georgia, he sailed on October 14, 1911, from Antwerp, Belgium. Using the Presbyterian mission at Luebo as their base of operation the two explorers set out to discover the proper location for Methodist work. They were welcomed to the land of the great chief Wembo-Nyama in the heart of the Atetela country, and it was decided to establish the mission at that place. Promising to return within eighteen moons Bishop Lambuth left Africa. When he found it would be impossible for him to keep the appointment, he contrived to have a message sent to the chief by four carriers who walked a thousand miles to ask for an extension of time to twenty-four moons. "Good," said the chief, "the white man keeps his word."

The church at home was thrilled with the story of opportunity to work in Africa. The Woman's Missionary Council pledged aid, including a gift of \$5,000 from Mrs. L. H. Glide of San Francisco, and the Board of Missions promptly authorized the opening of the African Mission. On February 12, 1914, Bishop Lambuth returned, taking with him three missionary families: Dr. and Mrs. D. L. Mumpower and their baby daughter, Mary Elizabeth, the Rev. and Mrs. C. C. Bush, and Mr. and Mrs. J. A. Stockwell; and the Rev.

J. T. Mangum as traveling companion for the return trip. Accompanying this group were fifteen native Christians from the Presbyterian mission who were sent to help in the translation of the language and in the erection of the mission buildings. "The great Chief of Wembo-Nyama . . . was smiling all over his great face when he grasped my hand and said 'Moyo' (life)," wrote Bishop Lambuth. "This is the salutation one meets with in the midst of darkness and of death and it is most significant."

At the time of Bishop Lambuth's return to Africa the Woman's Missionary Council had as volunteers for that field Miss Kate Hackney of the Western North Carolina Conference and Miss Etha Mills of the Virginia Conference. World War I caused many delays and Miss Hackney was sent to China in the meantime. Miss Mills did not reach Africa until January 25, 1918. She was accompanied by Miss Etta Lee Woolsey of the Texas Conference and Miss Kathron Wilson of the North Texas Conference. In the years which followed work was opened in three Congo centers: Wembo Nyama, Minga, and Tunda. In each case the Belgian government granted concessions of land for the compound, which included sufficient ground for the raising of food for the mission. Work developed mainly along four lines: evangelistic, medical, educational, and industrial. Although women missionaries cooperated in all of the work, the girls' homes and work with women were their special responsibility.

In many ways the work in Africa was unique in its challenge to Southern Methodism, and it was the more difficult because the ministry was to a primitive people. Superstition, fears, and unexplainable mores were more deeply seared into the hearts and minds of the people of Dark Africa than elsewhere. The lack of a written language, and therefore of any printed material, greatly hampered the teaching and learning process and the development of an educational system. The extreme difficulties of overland travel produced an isolation hard to bear, and the length of time required to receive goods from Europe resulted in privations and improvisations on the part of missionary personnel which were both troublesome and time-consuming. Privations in personal living were an accepted part of missionary life, but when medical supplies and equipment needed for the mission itself were long delayed, the situation was often tragic. Diseases of the tropical jungles were numerous, and misery stalked the land. The jungle continuously encroached upon the missions, and the ants literally ate the houses from under the missionaries. It was not surprising that in the minds of many people Africa presented the greatest need for Christian ministry to body and soul.

Girls' Home and Educational Work, Wembo Nyama

The conditions found among girls and women in the Congo were extremely discouraging. Long years of ignorance and abuse, marriage in

childhood, hard work as slaves of men, and degrading customs had dulled their mentalities. Miss Etta Lee Woolsey, who was in charge of the girls' home and school in Wembo Nyama, wrote in her first report: "The intelligence of women is of so low an order that they cannot commit even one Bible verse to memory." Particularly in the earlier years it was difficult to recruit girls for the homes or schools or to get them to remain for any long period of time. In many instances babies still in their mothers' arms were sold into marriage, some to settle their fathers' debts, many to very old chiefs. If the girls were allowed to come to the homes, often it was only until puberty, when they were claimed by their husbands. Records are full of pitiful stories of little girls who were removed from school by their fathers or husbands in spite of protests and pleas of the missionaries and of the children themselves. Occasionally there was a happy ending, as in the case of the little one whom the missionaries redeemed by the payment of nine brass crosses, the equivalent of \$5.40. And as years went by, the missionaries were able to persuade the parents to permit the girls to stay on for a year past puberty, or longer.

The first girls' school in Wembo Nyama opened in 1918 with one pupil, a girl from Okitano, a neighboring village.

We went over there to tell about the little school, and this little girl said she wanted to come. When we spoke to her parents about it, they listened and without another word said *umph!* to me, signifying *all right*, and turning to the child said *choka*, which means *go*. The child turned and walked down the path without so much as one word of farewell to her parents or brothers or sisters. Her wearing apparel consisted of a thread around her waist which supported a tiny string of cloth in front and a bunch of leaves behind.

From this humble beginning the boarding school grew; then day pupils became more numerous; and in 1919 boys were admitted. In less than ten years, in 1927, Mrs. H. P. Anker, then head of the school, wrote that seven of the sixteen girls who had been in the home could read. In 1929 Miss Rosa McNeil was added to the staff to open a kindergarten as well as to be responsible for the primary department of the day school. An average attendance of twenty-five tiny tots, some no more than eighteen months old, usually meant that older brothers or sisters could attend day school and mothers could go to the forest to work their gardens of millet, rice, and corn. Health habits could be taught the children by the nurse, Miss Helen Farrier, and many had their first daily baths at the stream. In another five years, in 1934, girls were attending the normal school, which until that time had been composed exclusively of young men. Fifteen short years had brought the young girls in Africa a long way.

Soon the girls in the mission home were very much in demand as wives for the young men who were taking up preaching or teaching as a lifework. The lack of trained women to be wives of Christian young men greatly

handicapped evangelistic work, for an unconverted wife made it very easy to revert to the old customs and practices.

There was perhaps no more important phase of the mission work than that of the normal school, since it furnished young leaders who could change the face of Africa. At the time of unification Miss Edith Martin wrote that nine young people had completed that term the two and one-half years' course and had returned to the out-villages to serve their people. Enrollment at that time was fifty-six, the largest in the history of the school. It is no wonder that she added: "We thank our Heavenly Father for the blessings and privileges of this year. It is wonderful to be living here in this day when rapid changes are taking place and to have the opportunity to help train these young people for Christian leadership."

As work progressed with the girls, a school for women was opened between the afternoon hours of two and four. While small children were cared for in a nursery, their mothers had lessons in child care, sewing, hygiene, and other practical phases of homemaking, along with Bible and singing. In her last report to the Woman's Missionary Council in 1940 Miss Lorena Kelly, who with Miss Edith Martin had been largely responsible for the development of this phase of the educational work in Wembo Nyama, wrote of the joy which the sixty-five women in the school had experienced:

Just before Christmas there was presented by women from the Woman's School a Christmas pageant which had been arranged from the Bible by two of the classes, assisted by their teachers and the supervisor. It was surprising to see those African women willing to take part in such a program, and most gratifying to see how well they played their parts.

Miss Kelly's special training in music was used at many points, particularly in the normal and Bible schools, where she taught music and directed a chorus composed of choice voices of both students and teachers. In 1938 four fine students were sent to Leopoldville to join the great choir of more than three hundred voices which sang at the Diamond Jubilee Conference.

Girls' Home and Educational Work, Minga

Minga Mission is ideally located on the crest of a high plateau two thousand feet above sea level. Natural beauty, with original forest growth, and with bougainvillea and poinsettias planted by the missionaries, has made of it a beauty spot. The girls' home was founded in 1921, but in the early days it was maintained only by the greatest diligence. For months at a time there was no missionary on the station, and at other times there was no woman missionary. When Miss Annie Parker took charge of the work in 1929 there were only three girls in the home. But work was begun in earnest, and within a few years there were more applicants than could be accepted. Fathers or guardians became so eager to place their children in the home that they

themselves redeemed the girls from their husbands. It was possible to select only the most promising, and some of the girls made extraordinary progress. Some of the boys attending the mission school showed great promise as well, and before many terms had passed as many as twelve a year went on to the Wembo Nyama schools to continue their studies. Eventually the girls were able to do the same. The eagerness of the Africans to learn, and their appreciation of the opportunities afforded them, is illustrated by the willingness with which the mission boys at Minga built their new mud dormitories in 1934. They did the entire construction job, excepting doors and windows.

The year following the erection of the boys' home a group of new living units for girls was built, but within a few months it was destroyed by fire. Miss Annie Parker wrote:

We had had very little rain for two months. The grass roofs were almost as dry as powder. A few minutes after the first sparks touched them, the roofs were one huge flame. These buildings had been erected from special gifts from friends who know of the girls' needs. . . . Some of the missionaries present, knowing something about the financial crisis in the homeland, prayed that God would cause our native Christians to help us to provide for the girls. An appeal was made and workmen went out on the plains for poles, tall grass, vines and other building material. All of our village people, both men and women, gave some free labor until one building was complete. Then missionaries gave sufficient funds to build the other necessary buildings.

Students are alike the world over in spite of superficial differences which may separate them. A camping experience on Mission Lake in the Congo was much like one in the United States:

From the beginning the girls were wild with joy at the thought of such a vacation,—and they were not disappointed in their experience. The Lake equals any camping spot in America. The houses are snuggled in a clump of trees. Any hour of the hot day can be enjoyed in the shade of the trees at the water's edge. The lake is excellent for swimming and some enjoy boating. Each morning we had sunrise prayer services. The girls took turns leading these and they did well indeed. On Sunday the service was led by one of the missionaries. Each night we sang and played games around the campfire.

The choosing of an African name for Miss Sallie Lou MacKinnon on the occasion of her visit to the Congo is the type of heartwarming scene which is universal. In her diary she tells of the experience:

I have had a happy initiation into the Congo Mission, and I have a beautiful new African name. In the late afternoon with Mrs. Maw, the missionary in charge of the Girls' Home, I sat in the yard while the girls played native games for my entertainment, and I in turn told them stories. They announced that they had selected three names for me from which I was to choose. All were honorable names. My choice was *Beauyangnadgi*, meaning 'the one who comes with love.' The title for all women is 'Mama,' so in Africa I shall be known as *Mama Beauyangnadgi*.

Girls' Home and Education Work, Tunda

Tunda is the only station for which the land grant for the mission compound was made by the state. The concession near the beautiful Lomami River, about ninety miles from Ninga, consists of two continuous tracts of land. On one tract the mission compound was located; the other was a forest of 125 acres upon which the state obligated the mission to set up some type of agricultural demonstration within ten years. Although roads have now been built into the Tunda area, when Miss Willie G. Hall and Mrs. Fannie B. Warren were first sent there by the Council it was a very wild section of the country. The missionaries kept guards of natives to keep wild buffaloes from destroying the gardens and property. It was in such an area that a school for boys and young men was opened, and a short-term school was conducted in Chief Tunda's village and was attended by twenty-two of his fifty-five wives, besides a number of children and men. Five years later, in 1928, Miss Mertie Bryant opened a home for girls in the Tunda Station. While work with girls progressed in an encouraging way, there were pitifully few of them as compared with the numbers of boys who clamored for admission to the schools. In 1932 the crowded mud building which had been the girls' home was replaced with a five-room brick cottage, made possible by personal gifts of missionaries on the station. As the new cottage was completed, plans were set on foot for the erection of a still larger, more adequate home. Two years later, on October 26, 1934, the girls moved into their new village, "The Village of Sunshine," which had been made possible by Week of Prayer offerings. In gratitude Miss Catherine Parham wrote:

To us the Village of Sunshine is a dream wrought in brick and mortar—all covered with iron roofing. If you have never had the experience of having to re-roof temporary buildings with grass every year, you probably cannot appreciate our feeling of gratitude for our new buildings. We have a large dining room, kitchen, and storage room . . . a house for the matron and her family . . . ; five one-room houses (bedrooms) on the right of the quadrangle; a livingroom with a beautiful fireplace on the left of the entrance gate; and one other dormitory room on the left of the quadrangle. . . .

The year closes with thirty-one girls enrolled. Thirty-one lives set apart for the Master's use! Thirty-one women trained to hear and answer the voice of the One who longs to have all people in this dark land live in the sunshine of his love! Who would not dare to build air castles when such materials are placed in one's hands!

Fortunately the development of out-stations or village schools was rapid, providing a flow of students for the larger school in Tunda Station. As a result the Tunda school was enlarged to include hygiene, geography, history, and a standard French course in addition to the regular curriculum. Practical agricultural and industrial work was provided for the boys as well as recreational activities and religious education. Through their industrial work the

boys built needed furniture for the school and dormitories, beginning with the selecting and cutting of trees from which they made the finished product. In their agricultural work they raised food needed for their own use, and often had food to sell. In addition to the training which native teachers received in the normal school at Wembo Nyama, the Tunda missionaries conducted a training class for station teachers and held institutes for all village teachers regularly.

When Miss Sallie Lou MacKinnon visited Tunda in 1937, she recorded in *Diary of My Travels in Africa* the evidences of progress on commencement day—singing, recitations, athletics, exhibits of academic work, and various handicrafts. "All was exciting and thrilling to me. A commencement like this after only twenty-four years of mission work among a primitive people who had no written language is interesting indeed."

Lodja District Work

At the time of unification it was recommended that a fourth area of Africa, Lodja, be developed into a station with activities similar to the other three. It had been a distributing center for several years with Mr. and Mrs. A. J. Reid of the General Section of the Board of Missions serving as itinerant missionaries. Lodja is located about 250 miles from Wembo Nyama in an area where people were begging for missionaries—a *Mama* if possible, and, if not, a man. Christian work had already started in several villages, and Miss MacKinnon on her visit in 1937 was struck with the realization that the opportunities were so great yet there were not enough trained teachers and preachers for work already started.

The Woman's Missionary Council decided to co-operate in the educational work in Lodja, and in 1938 Miss Edith Martin was sent out. The following year Miss Dorothy Rees of Kentucky was transferred to Lodja. There were there at that time four rural schools with an enrollment of 774 pupils, but there was no organized work among girls. Pupils walked from the surrounding villages to attend school if the distance was not more than eight or ten miles. Those living at a greater distance brought food with them and remained from Monday until Friday. In the village of Katako Kombe the girls remained for a week, and it was here that Miss Martin decided to establish a home for girls, giving them an experience in Christian living such as existed in the three stations.

MEDICAL WORK

Wembo Nyama

Dr. and Mrs. D. L. Mumpower, who with their baby daughter, Mary Elizabeth, went with Bishop Lambuth to Africa in 1914, were responsible for pioneering in medical work in the Congo when they established a hospital and dispensary in Wembo Nyama. The Woman's Missionary Council shared

in the maintenance of medical work and in providing staff for the hospitals in the three stations and in the medical and educational work in outlying areas. There were no well-defined limits between the work of the doctor, nurse, or teacher, and if one was absent, the other took his place.

Miss Kathron Wilson, R.N., was one of the first three missionaries sent to Africa by the Woman's Missionary Council. She had been on the field only a few months when Dr. Mumpower left on furlough. Since there was no physician to replace him, the responsibility for medical work in Wembo Nyama fell to Miss Wilson. Her success was called "nothing short of miraculous." The total number of patients treated in her first year of service was 4,422, and the emergencies which arose made it necessary not only that she give frequent medical aid but that she perform numerous minor and sometimes even major operations. Following her first furlough Miss Wilson studied tropical medicine in Belgium, and all medical personnel going into Africa thereafter tried to follow her precedent.

Miss Etha Mills, who was appointed to serve as a teacher in the out-station of Lubefu, had similar experiences in doing many tasks beyond her training. Since there was no one else to serve as supervisor for the medical dispensary, she served in that capacity as well. In her report of 1918 she wrote:

Of course the medical work here, of necessity, has been confined to simple treatments, but this does not keep the more serious cases from coming. Many who are incurable come also. The task of extracting teeth is not a very pleasant one, especially as some of them are very hard to get out, being deeply rooted and firmly set in. I have not failed to get one yet, even though it took three separate pulls with all my strength.

A brick hospital was built with Centenary funds in Wembo Nyama at a cost of \$5,000, but neither plant nor personnel could ever answer the medical needs of Africa. Miss Dora Jane Armstrong's work in this center was through the years both resourceful and outstanding. In addition to training young men to work as nurse's assistants, she made a thorough study of the medical work of the Presbyterian Mission in the Congo and sent her most promising student nurses there for special training. She made surgical dressings from cotton planted and cultivated under her direction. She found time in addition to her regular duties to care for motherless babies, superintend Boy Scouts and mothers clubs, not only in Wembo Nyama but in surrounding villages as well. When in March, 1937, Dr. Charles P. M. Sheffey, the surgeon in charge, left for his furlough, Miss Armstrong inherited the full responsibility of medical work in Wembo Nyama. Of this period, she wrote:

As we close the year we have one hundred eight patients in the hospital. They represent the orthopedic, medical, surgical, obstetrical, gynecological, nose, throat, and urological services. When the doctor is away the nurse's work is something like that of a country practitioner, as there are always out-village emergency calls

to be answered, epidemics to be checked, school clinics to be held, emergency cases in the hospital to be cared for, and the regular routine work of supervising the treating and feeding of the patients and the training and disciplining of the nurses.

At the time of Methodist unification the medical workers at Wembo Nyama were looking forward to the fulfillment of the Belgian government's promise to build three dispensaries in the outlying area touched by Wembo Nyama's medical work. Such dispensaries were badly needed in order that patients suffering from minor maladies need not walk miles into Wembo Nyama Hospital for treatment.

Minga

In 1927 Dr. Janet Miller was transferred from Chile to the Belgian Congo, the first woman physician to serve that field. When she was appointed to serve as physician in charge of the Minga Hospital, an interesting development was made in the raising of food needed for the hospital. Many of the sleeping sickness patients, and a few other patients who were able to work, planted a large garden of manioc, corn, and beans. In addition to the garden they cleared a great deal of the jungle back of the hospital and transplanted four hundred banana trees, two hundred palm nut trees, a thousand plantain trees, and several hundred pineapple plants.

Each day brought the arrival of patients seeking relief from physical pains. One old chief who had come two days' journey brought with him five personal servants and seventeen sick people from his village. The procession resembled an exhibition of the various tropical diseases, including sleeping sickness.

When Dr. Miller left on furlough, the hospital was closed until Miss Flora Foreman returned to the field. From her we learn:

The task of reopening the hospital without the aid of a doctor had its usual heartsickening experiences. But we are grateful to be back and to devote all our time to the medical work. There are many things that a nurse, with the aid of trained native helpers can do. Some of the diseases most common among the people and from which they suffer much pain are easily diagnosed and are not difficult to treat. Sleeping sickness is one of these, and as a rule these patients require prompt attention if a cure is to be effected. During some weeks we administered treatment to more than a hundred each week, and that altogether by intravenous injections. One or two of our boys are experts in this work; one of them, with an assistant to prepare the syringes and doses for him, has given more than fifty in one morning.

The following year, 1931, Dr. Carroll B. Mount of the Memphis Conference was appointed to the Minga Hospital, and work began to assume its usual overflowing proportions. During this year Minga received a special appropriation for children's welfare work, and an extensive program was followed in setting up clinics for children conducted by Dr. Mount, while Miss Foreman

carried on health education projects, teaching mothers how to guard the health of their children. The special appropriation also made it possible to equip a small ward for mothers and children.

Although crude by American standards, the Minga Hospital filled a great need in Africa. In 1938 an additional building, constructed entirely of native materials, increased the capacity; and two years later reports indicated that the maternity ward had outgrown its new quarters, drawing a large number of patients from women of other villages who, when the mission was first opened, would not have thought of receiving hospital care. This change in attitude on the part of the Congo women not only insured the safe delivery of their children but provided a means whereby they received education on child care while in the hospital, which helped substantially to reduce the alarming infant mortality rate in the villages.

Tunda

The problems and program of medical care were much the same in Tunda as in the other two stations. During the rainy season admissions to the hospital were reduced because the African thought it more important to tend his gardens of millet, rice, corn, and peanuts than his bodily ills. These delays led to needless suffering and the development of acute, chronic, or incurable conditions. Obstetrical work was begun when the wife of Josephu Tete, a native hospital assistant, agreed to have her baby at the hospital. Fortunately all went well, and it was the beginning of a new phase of work which was to help in lowering the high infant mortality rate in the Congo.

In addition to the program of healing Tunda Hospital had gardens to care for in order that there would be sufficient food for the patients. The planting of 3,500 coffee trees and some palm trees for sources of revenue was also a hospital project.

In 1936 permission was secured for the erection of a small building to care for tubercular cases and for the opening of a leper colony on the outskirts of Tunda. In 1938 three out-village dispensaries were begun in the Tunda region and placed in the charge of native nurses. The following year almost 16,000 patients were treated in these new dispensaries and the one at Tunda. The effectiveness of the work done was described by Dr. Lewis and Miss Mary Elizabeth Moore in 1940:

There has been a steady growth in the number of people treated each quarter in the out-village dispensaries which shows the confidence of the people in their own people as nurses is increasing. The comments of government inspectors on the work being done by the nurses have been complimentary. Previous to the opening of the dispensaries we had an average of nine hundred patients a year admitted to the hospital. At least half of these should not have been in the hospital, but because there was no other place for them to go they were admitted. Now these people are cared for by the dispensaries. Some cases which we would have received only in the advanced stages have been checked and cured in their own village.

We feel that the dispensaries have more than justified themselves. Most of the cases we now receive at the hospital are real hospital cases.

Lodja

In 1939 Miss Dora Jane Armstrong was transferred to Lodja to do medical work for the Council. Her report the next year summarized her activities:

We have ten baby welfare clinics organized. They have been held regularly and the attendance has been good. The total number registered is two hundred sixty-four. It has been most interesting to see how the mothers try to clean up their babies, give them more balanced diets, and how they are slowly removing some of the fetishes and witch doctor charms from the babies' arms and legs. . . .

The health work in the villages is slow but encouraging. One of the first duties of the nurse in village health education is to rid the village of contagious diseases and refer any who need medical care to the state dispensaries and hospital. . . .

The cooperation between the state dispensaries and health work in connection with the schools is all that we would want. When we are in the villages of Wetshi Njaji and Kandole the state nurses assist us. They are efficient and kind.

We are introducing agriculture and horticulture in all of the villages where we work.

Work Among Lepers

The difficult beginning of a mission to the lepers in the Congo area forms an appealing chapter in the history of the medical work. There was the task of persuading those afflicted with leprosy of the necessity for their segregation. There were the heart-tearing stories of the separation of little babies from their leper mothers, and of little children who suffered from the dread disease. There were discouraging aspects of work among those who came for a brief time for the painful treatments and then came no more, never really giving the medicine a chance to do its healing work. There were problems involving finding means of making the leper colonies at least partially self-supporting, and countless adjustments required in the management of the colonies.

The Southern Methodist Church began leper work in Wembo Nyama, which was transferred to Minga in 1931. Six years later a second colony was established in Tunda. In the latter the Belgian government furnished the buildings, including a church, probably the first Protestant church built by the government in the Congo. At the time of unification the American Mission for Lepers was providing funds to support both colonies, and Methodist doctors and nurses were supervising the medical work.

The majority of the patients were mature men and women; so there was established at Minga the Helena Tokena House, a home for the children of lepers. Here they were kept until they were old enough to enter the girls' home or the mission boys' group. Natives were guardians of these children, and Ndjusu, a redeemed slave, helped care for them and was mother to them all.

Public Health Work

In addition to the presence of leprosy in the African mission territory public health problems included tuberculosis, hookworm, sleeping sickness, and bacillary dysentery. Smallpox was brought under control by a widespread vaccination program. Tuberculosis seemed to be on the increase in the 1930's, bidding fair to becoming a formidable scourge. The battle against sleeping sickness was carried on at all of the mission stations, medicine for treatments being provided by the government. In 1929 Dr. Janet Miller told of having twenty-three patients in the hospital, all of whom had come from villages along rivers where tsetse flies were numerous. The fight against sleeping sickness was carried to every available section of the mission, where people gathered under trees to have the tests made and to receive the injections in cases where they were needed.

Care of Motherless Children

One of the most significant services rendered by our missionaries in the Belgian Congo was their rescue of orphan babies who were habitually buried with their mothers because no one knew how to keep them alive. There had developed a belief that they were doomed to die when their mothers died. The scarcity of milk, with no cows and few goats, and canned milk prohibitive in price, created a real problem for the missionaries, who took in their first orphan babies to raise. But repeated experiments in making milk from products available in the Congo led to the development of a milk product made chiefly from peanuts, which saved the life of many an African baby. The Johns Hopkins Medical School led in the research which made possible this development.

Each mission center had its cluster of orphan babies. The work of Miss Flora Foreman, Miss Dora Jane Armstrong, and Miss Helen Farrier with these motherless children reads like fiction. A report written by Miss Armstrong in 1938 is typical of the work done in each station.

The day nursery is always a busy place. The foster mothers come daily to leave their adopted babies whom we call our "orphans." We have two matrons who know how to make the peanut milk formulas now and they relieve the nurse of much of the responsibility. The youngest orphan at the nursery now is eight weeks old and the oldest one is in the primary department of the school. When not in school she plays with the children and is helpful in assisting the matron in bathing and feeding them.

The influence of this nursery work is felt throughout the tribe and it is not an uncommon thing to have a man come to the hospital with his body all smeared with dirt and whitewash carrying a starved and crying baby. He holds out the little bundle of blackness and says, "Here, Mama, here is your child. You know how to feed it so that it will live; it is your child." The mother of the last baby brought in had died of pneumonia a few hours after the baby's birth. Its father fed it on sugar cane water for two days, then the native evangelist told the man about the

mission hospital. He walked for two days to bring the baby to us. The poor little thing arrived hungry and crying. We hurriedly prepared a formula for it, cleaned it up and wrapped it in a blanket. It was a joy to see that four-day-old baby gulp down its first feeding of milk and go to sleep. We become attached to these orphans, and they are so attractive and lovable.

Training of Nurses

The problems involved in nurse training in the Belgian Congo at first had all the difficulties encountered in other lands plus the added factor involved in working out an educational system for a tribe which had no written language. As missionaries labored to reduce the Otetela language to writing, and schools began to emerge which met the Belgian government's requirements for the teaching of French, a group of young men and a very limited number of young women began gradually to offer themselves for informal training as nurses. One of the greatest joys which came to the doctors and nurses was to train the young converts to become efficient hospital aides.

The men nurses at Tunda made themselves useful in many ways. When uniforms were provided for the nurses, one of the young men made them with a missionary's help. He was very skillful in his use of the machine and learned to do all of the hospital sewing and mending. In spite of the limited training which could be given in the mission hospitals, which were sadly short of equipment and staff, many of the young men became proficient in various lines of medical work. They could quickly locate the presence of sleeping sickness in blood examined under the microscope and were reputed to be able to give injections with such dispatch and efficiency that the patients did not even wince. Some of the more promising young men were sent to other centers where advanced training could be given them. Miss Dora Jane Armstrong initiated this procedure when she sent two young men to Bibanga, the American Presbyterian Congo Mission, for a course in laboratory work. They were to become the senior nurses in the Mission hospital.

The co-operation of the Belgian government in granting permission for schools of nursing to be organized in connection with the hospitals vindicated the work which had been on a less formal basis through the years. When the school was started in 1939 with Dr. Sheffey and Miss Ruth O'Toole as teachers, twenty-one student nurses were enrolled. During this same year Dr. W. S. Hughlett and Miss Flora Foreman established the Nurses' Training School at Minga, and Dr. W. B. Lewis reported the certification of the first class at Tunda. In 1938 Dr. Hughlett was asked to write a practical textbook on hygiene in the Otetela dialect which could be used in the public health courses taught in hospitals and normal schools. With the dissemination of such knowledge through educational channels, the public health problems became less serious and preventive medicine was much more effective.

Handicaps in the Work

Shortage of doctors and isolation were the greatest foes of medical progress in Africa. In the early days, before new roads improved travel conditions considerably, distance between mission stations in the Congo was great and the time consumed in travel appalling. From Tunda, the farthest point from Wembo Nyama, an emergency call could be answered in three days if all went well. But in heavy rains a messenger could take six days to reach Wembo Nyama.

Building problems were a continuous thorn in the flesh of the missionaries. The making of brick at Wembo Nyama and at Tunda brought some relief to the situation in these two centers, but Minga was not so fortunate, for suitable clay was not available there. Consequently the Minga hospital and other buildings were constructed in the native style out of mud with roofs of grass. Fire, winds, and rain were formidable foes to such buildings, and missionaries were forced to spend much time, which could have been more profitably used, in repairing and supervising the rebuilding of the houses. Miss Ruth O'Toole, whose services as a nurse were in great demand, of necessity became an expert in building matters. When fire struck the Minga Mission in 1935 she supervised the rebuilding of the chapel, the women's ward of the hospital, and another patient ward. Even Tunda with its available brick was not without its building problems, for ants frequently made structures unsafe.

Difficulty in securing medical supplies, which had to be ordered months in advance, was still a problem at the time of Methodist unification. Months were consumed getting medicines from Europe. The lack of X-ray machines in the early days was particularly trying, but according to Dr. Sheffey, the most common need was "the corner drugstore."

Lack of electricity was one of the more serious difficulties to be faced by the missionaries in the early days. It was not in fact until 1938 that an electric light plant was given to the Minga Hospital by the members of First Church, Orlando, Florida. There was no piped water, either, and all water used at the Tunda Station had to be carried from a spring some distance away from the hospital. Although handicaps surrounding work in the Congo were great, the missionaries show no spirit of complaint. Only the exuberance of their joy at receiving some ordinary gift, which would have been taken for granted at home, made plain the extent to which they had missed the needed thing.

Medical Evangelism

The early establishment of chapels in connection with the Congo hospitals did much to help in the work of evangelism. Doctors and nurses alike took advantage of every opportunity open to them to heal souls as well as bodies, even to preaching in churches and open villages whenever time permitted.

But there was a constant need for more concentrated efforts in evangelism with the hospital patients, and Miss MacKinnon wrote:

In Wembo Nyama I stood under the trees at the hospital on injection day and saw the crowds who had come in from the surrounding villages for treatment—a marvelous opportunity for bringing not only health to diseased bodies, but for bringing light to mind and spirit of these people as they sit or stand in groups under the shade trees waiting for treatment. I should like to see our forces large enough to provide each hospital a missionary who could give her full time to making friends and to doing follow-up work in the homes and communities of patients.

SOCIAL-EVANGELISTIC WORK

No one writes of the work of our church in the Belgian Congo in the heart of Africa without sooner or later mentioning the vast and overwhelming eagerness on the part of the people for help. They want preachers, teachers, doctors, and Christian missionaries who can bring healing to their bodies, learning to their minds, and light to their souls. As much is done to answer the pleas of the people as is humanly possible. One of the greatest avenues of service is the education of Christian young men and women who go as preachers and teachers into the many villages of the Congo. Camp meetings also provide a wonderful means of helping to quench the thirst of the people, and at the same time provide an opportunity for encouraging and helping the African preachers and their wives.

When the place for a camp meeting is decided upon, the people rally together and erect a palm frond tabernacle and temporary huts. Those from far away bring their bedding and food, and the people of the host village outdo themselves in providing courtesies and hospitality for their visitors. Literally hundreds of people come, some to reclaim their failing faith, some to hear the gospel for the first time, some to gain renewed inspiration for their daily lives. A paragraph written by Miss Dora Jane Armstrong, missionary nurse in the Congo, described these events:

We are still old-fashioned in the Congo. We have yearly camp meetings where hundreds of people find the true and living Christ. The witch doctor who has practiced witchcraft all his life throws away his choicest charms. The Big Chief with many wives—a real sign of riches in Africa—gives up all but one. An old man from a cannibal tribe falls down at the altar and, with tears streaming down his face, begs God to have mercy on him. The young schoolboy, and the girl from the Christian home, offer their lives to Christ for missionary service to their own people.

The spirit of God is not partial to people or to places. To all who wait before him his presence is felt. Native drums sound from the most distant African villages, calling his saints to worship the true and living Christ.

The schools and hospitals as well as the churches in Africa are great evangelistic agencies. Gathering in students and patients from many sections

of the Congo, they make converts to go back to the villages carrying the good news. Typical of these new Christians was Junda-Ndjundu, who went back to her village and held services daily at four o'clock in the morning before the natives went to work in their gardens. God was made so real in their lives that they erected a church shelter and took up an offering each day of money and food, giving the latter to the hungry poor in their midst. When the district superintendent sent a young pastor to this thriving native church, Junda-Ndjundu moved on to village after village repeating the same procedure, extending farther and farther the influence of Wembo Nyama Hospital.

The work of the schools and girls' homes to elevate the status of African women was one of the great evangelizing forces in Africa. Merely to prove that Congo girls and women were capable of learning made an astonishing difference in life to them. The habit of selling little girls in their infancy doomed many a child to a life of slavery and misery. By refusing to accept a girl sold to a husband unless she be redeemed either by the father or the home, the missionaries gave the girls an opportunity to become free and to choose their own husbands when they reached a marriageable age. The young men who graduated from the normal and Bible schools saw the importance of having a Christian wife, and more and more Christian homes were established and Christian women began to take their places as leaders among the women and girls of their own villages.

The work of Southern Methodism in Africa from the beginning was a striking example of close and effective co-operation between the General and Woman's Sections of the Board of Missions. There was a big job to be done, and it was planned and projected by all the workers on the field without too much concern with the source from which financial support came or to which credit should be given. Through the years the educational program broadened to include not only normal and Bible training schools at Wembo Nyama but a system of simple rural schools taught by normal school graduates. By 1940 there were 186 out-station village schools in existence. When missionaries visited these villages, they did what they could to aid the native pastors as well as teachers and to strengthen the total life of the people.

Bishop Arthur J. Moore has summarized the magnitude of the task of the redemption of Africa:

It is refreshing to turn away for a little while from the distress and destruction in other sections of the world and write about one of the quiet spots, where the gospel is redeeming a whole people and lifting them toward the new goals in knowledge, health, and salvation. In the last analysis, the determining forces of the world are not physical but spiritual. Right ideals, correct moral standards, and spiritual insights are the springs out of which flow not only individual salvation,

AT WORK IN AFRICA

but the strength and life of a nation. There are still many sore spots needing to be healed in the Congo, but evidence that this conquest goes steadily on is to be seen on every hand. The missionaries who have gone to the Congo have identified themselves with the interests and struggles of the people. They have proclaimed a gospel adequate to the deepest longings and highest aspirations of our African brothers.

CHAPTER XIV

At Work in Manchuria and Poland

SIBERIAN-MANCHURIAN MISSION

IN May, 1920, the Board of Missions of the Methodist Episcopal Church, South, authorized Bishop Lambuth, then in charge of Oriental Fields, to open work in Siberia. Chief among reasons for beginning this new work was the presence of approximately a million Korean refugees in this section of the world. Hoping to find greater freedom and more economic security than was available to them in Korea, these people migrated by families and even by villages. It was to the Christians in the group that attention was first turned, and church members remaining in Korea were fired with a missionary zeal to do something about their refugee brethren. When the first annual conference of the Siberian Mission was held in August, 1921, 1,500 church members were reported as having been found and organized into active congregations. At the mid-year executive meeting of the Woman's Missionary Council that year two missionaries in Korea were authorized to spend brief periods of time in the mission for the purpose of conducting Bible institutes for women of the churches. Money for this project was raised by the Korean Woman's Missionary Society in offerings made during its first Week of Prayer.

The resolution establishing the mission to Manchuria limited the work neither racially nor geographically. This was no doubt due to the fact that Bishop Lambuth had always considered Russia an inviting field, and Siberia represented at least one gateway to the realization of that dream. Furthermore there were a half million Chinese in Manchuria—and more on the way. The vast territory, rich in gold, silver, copper, lead, coal, oil, timber, and limitless stretches of fertile land was a field of great promise for the overcrowded population of the East, and it was fast becoming the melting pot of that hemisphere. For Bishop Lambuth the opportunities for the extension of the Kingdom of God there were equally challenging. Within a short period of time, in addition to the mission to the Christian Koreans in the area, work was opened with the Chinese in Manchuria, and shortly after with the White Russians.

By the fall of 1923 the General Section of the Board had opened work for Russians in Harbin, Manchuria, and Vladivostok, Siberia. In this year the Woman's Missionary Council sent Miss Constance Rumbough of the Virginia Conference and Miss Lillian Wahl of the North Arkansas Conference to Harbin. During the same year the Korean Bible women, ten of them at that time, who had been supported by the General Section of the Board, were

taken over by the Woman's Missionary Council; and two Korean girls from Siberia who wished to become Christian workers were sent to Lucy Cuninggim School, Wonsan, Korea, with their expenses paid by a missionary friend in Atlanta, Georgia.

In Harbin Miss Rumbough and Miss Wahl devoted themselves to language study, home visitation, and work with women and young people. They wanted to open a social-evangelistic center, but until such time as the Council had money for so large a project as this, they co-operated with all existing work. They did, however, launch a summer camp for Russian girls. News came in 1927 that a bequest of Cornelia W. Brown of the Virginia Conference would make possible the opening of the social-evangelistic center, which came to be known as the Jane Brown Evangelistic Center, and that a new worker, Miss Sallie Lewis Browne of Virginia, would join their staff. The outlook for the work in Harbin was bright and promising.

Only eight months after the opening of the Jane Brown Center, however, the Board of Missions withdrew its missionaries from Manchuria and transferred them to work among White Russians in Poland. The reasons for this action were varied. First, the work in Siberia had not proved to be a steppingstone to Russia, as Bishop Lambuth had hoped. The opposition of the Bolshevik authorities stopped the work in Vladivostok and soon put an end to the possibility of entering other Russian cities. For a time the Koreans were allowed to continue their work among their own people in Siberia without interference, but they, too, began to be hampered at many points by Russian authorities who were opposed to Christian work. In spite of restrictions the Korean work continued to prosper. Work among White Russians, however, was different. By 1923 all Americans had been ordered out of Vladivostok and other Russian cities. Work in Harbin, although not under Communist control at that time, progressed with difficulty. The financial outlook of the Board was not bright, and Russian refugees among whom they were working in Harbin were trying to get away as quickly as they could. Harbin was only a steppingstone to America or Europe or anywhere away from the competition with cheap Chinese labor and the growing danger of Communism. With the White Russians leaving Harbin and the possibility of going into Russia blocked, it seemed wise to close the mission.

Although the mission of the Council to Harbin was short-lived, its influence was far-reaching. In March, 1928, Mrs. F. F. Stephens, Council president, received an unusual letter from four members of the Ladies' Missionary Societies of the Russian Methodist Episcopal Church, South, in Northern Manchuria. They told of the four societies, totaling one hundred members, which had been organized. By bazaars, dues, and collections \$2,500 had been raised in five years and used to help the needy and to educate children. Even more magnificent was their spiritual growth which resulted in the volunteering of three women for full-time Christian work, having been

trained by the missionaries and graduated from the former American Bible Institute in Harbin. The letter closed with this touching plea:

Will you accept us among your midst, our dear Sisters, will you teach us what we do not know yet, will you take interest in the worn out soul of a Russian woman, in her sufferings in the recent past and in her joys in the present new life? May God bless you all and preserve you for the joyful tidings of His salvation!

Records of the Woman's Missionary Council show that a careful study was made of this most unusual letter, and a reply was sent by the Executive Committee to these sisters in Manchuria.

WORK IN POLAND

The destitute condition of the people in Poland after World War I led the Methodist Episcopal Church, South, to enter Poland as a relief agency. Dr. Elmer T. Clark, editorial secretary of the Board, vividly described the beginning of work there:

The Board of Missions appropriated half a million dollars for relief and inaugurated a movement to secure clothing and supplies for the Polish people. In a spectacular campaign, more than a million garments and other articles, valued at \$2,000,000 were collected and a ship was secured to transport these materials to Poland. In various centers throughout the country, relief stations were established. Three soup kitchens were opened to feed the starving students of Warsaw, three orphanages gave refuge to two hundred boys, and a speedy and extensive service enabled the Church to save the lives of many thousands of Polish people. . . .

When the need for physical relief had passed, Methodism found itself established in various centers throughout Poland, and those persons who had been recipients of its temporal ministry were eager for its spiritual message. Several day schools had developed among the homeless children, and these could not well be closed. Orphanages and schools were in operation in at least three cities outside of Warsaw. By force of circumstances quite as much as by deliberate intention, therefore, the relief work of the Church became a religious mission.

A large headquarters building was purchased in Warsaw and this became the center of educational, evangelistic, and publishing and social service activities. A school was opened for the study of English, and this soon developed into a self-supporting institution with a large enrolment from the best circles of Polish life. Evangelistic meetings were held in Warsaw and other centers and by the spring of 1922 a group of a hundred persons had applied for membership in the Methodist Episcopal Church, South.

The part of the women of the church in this gigantic relief program was directed by Miss Daisy Davies. The Woman's Missionary Council was requested to have the campaign function through their organization because they had the machinery for doing the work quickly. A simple folder was sent out stating the authorization of the Board of Missions for the campaign, giving a short sketch of conditions in Poland, and directing that goods be

sent to Newport News, Virginia, for shipping. The folder and a personal letter of appeal were sent to 8,000 pastors, 12,000 Sunday-school superintendents, 5,000 presidents of missionary societies, 395 district secretaries, and to all conference officers. The War Department of the United States government gave free use of its immense warehouses in Newport News and facilities for bailing goods. Miss Stella Bradfield of Georgia managed the Nashville office; Mr. J. F. Rawls took care of the numerous details at the shipping point; members of the churches of Newport News, Hampton, and Hilton Village assisted in packing; and Mrs. J. D. Schell worked daily in sorting and packing. The Polish government provided transportation to Warsaw. Everyone who participated in this tremendous undertaking was more than repaid by the gratitude of the Polish people, who were overwhelmed by this evidence of Christian love and concern.

The spiritual ministry to Poland was more difficult than the physical because of the suspicion and hostility of political and ecclesiastical groups which controlled the country. State and religion were closely connected at that time in Europe: The Poles were Roman Catholic and the Russians were Greek Orthodox. The White Russians, so called because of their pure Slavic racial background, were to be found in large numbers along the border between Poland and Russia. When a Methodist Church was established in Poland immediately following the World War, the White Russians supported it since it would savor neither of Poland nor of Russia. A group appeared at a meeting of the Polish Methodist Church in Warsaw in 1924 and requested that teachers and preachers be sent to the White Russians along the border, an invitation unprecedented in the history of the Board of Missions.

Although funds were low, a Polish pastor was sent to the old city of Vilno and a chapel was opened in his home. Miss Constance Rumbough and Miss Sallie Lewis Browne, who had been withdrawn from Harbin when the Board of Missions ceased work there, were assigned to Vilno to start work. After a time they discovered that White Russian activities centered around their gymnasium, the highest institution of learning of White Russians in Poland. The missionaries were received in a friendly way by school authorities until they presented a program of religious training and activity, and then the teachers lost interest, saying that religion could not meet their needs. It was necessary first to better political and economic conditions.

The next procedure was to contact young people by establishing a dormitory, or internat as they were called, for young people who were coming in from the villages and countryside to finish their education in Vilno. The internat for girls had been closed because of lack of funds, and when the Methodist women workers arrived, only eleven White Russian girls were studying in Vilno, living in small rooms on the outskirts of the city on about \$5.50 a month. It seemed therefore that the best contribution they could make would be to provide an internat for girls. In this way they would enable more

young people from rural communities to get an education while assuring them of a Christian home influence. It would also give an opportunity to train the future leaders among the womanhood of White Russia.

But there was a wide chasm between the intention and the fact. No landlord wanted to rent them a lodging for an internat because of the wear and tear on the premises; no one wanted Methodists; but most of all, no one wanted White Russians. From the White Russians themselves came opposition. A committee of teachers visited the workers, saying that the Greek Church was the only true one and they did not want their girls living in a Methodist home. They disclaimed any responsibility for the invitation to the Methodists to work among the White Russians. However, another group at last took the initiative, encouraged the workers to find a home, called a conference with the teachers to discuss the problems, and found a solution to the situation when it was understood that the girls would not be required to attend Methodist prayers or religious meetings. Persuasion was permissible, but the White Russians had had enough of compulsion. At long last Pan Skyrka, a gentleman from the country, entered his two popular young daughters in the internat over the protests of the school authorities, and before a week had passed, all of the out-of-town girls followed. By the next year it was necessary to move to larger quarters in order to accommodate twenty-four applicants. Although there was no compulsion, the girls attended prayers regularly and received with gratitude copies of *Luke* and *John*, the only Scripture written in White Russian.

Gradually, due to forces beyond anyone's control, the work with the White Russians drew to a close. Two internats, one for boys and the one for girls established in the village of Radoszkowicze, were closed in 1929 when the gymnasium there was discontinued because of Soviet influence. In 1932 six of the fourteen girls in the Vilno internat were dismissed from school for attending Communist meetings. The next autumn the director of the school ordered all of his students to leave the internat, obviously to get them from under Methodist influence. Four of the girls registered with the Lutheran Church and remained; so the internat continued to exist, open to all students who wished to come. By 1933 it seemed wise to close the hostel altogether, for once having borne the name of White Russian, it could not with success become a home for Polish girls. Work with the White Russians as a group ended, although individual contacts were often kept. Hostels were usually closed as a result of the Polish government's closing White Russian schools. When Methodist work was changed over to the Polish group, it was due to a lack of response of the White Russians and a growing response of the Poles.

Although representatives of the Woman's Missionary Council had been sent explicitly to work among White Russians, they were soon drawn into the activities of the Polish churches, particularly in the development of work

with women, children, and youth. In the summer of 1929 twenty women from as many Methodist congregations in Poland came together for a week of Bible and mission study and to project plans for the development of their work in the church. The next year Miss Browne was appointed to the Warsaw headquarters to develop the Woman's Missionary Society. At the end of the year plans had been made for a general missionary society modeled on conference societies in the United States, and nine auxiliaries had been started. By this time Miss Rumbough had been made secretary of Children's Work in the Woman's Missionary Council and Miss Eurania Pyron of Mississippi and Miss Norene Robken of Arkansas were assigned to Poland.

A new field of activity began in 1930 when Miss Ruth Lawrence of the Alabama Conference was appointed to direct the work among young people and children, and her headquarters were situated in Warsaw, where it was possible for representatives from the General Section, the Woman's Section, and representatives of the Polish Church to work in closest co-operation. Finding the scarcity of religious literature in the evangelical spirit to be a serious handicap to the work, Miss Lawrence endeavored to remedy the situation. With the help of one of the Polish theological students she prepared materials for Sunday evening meetings of the youth groups; she then prepared lesson plans and materials for primary children. Later the Polish Sunday School Union, representing several evangelical groups, made available a monthly publication with church school lesson helps and articles on child psychology and pedagogy for parents and teachers.

An outstanding development in youth work came in 1937 with the establishment of reading rooms in connection with Methodist chapels. Young people were given responsibility for setting up these rooms and equipping them with books, magazines, and games. Very quickly the so-called reading rooms began to serve as centers for the social and recreational life of the church as a whole. This development may have had its beginnings in the little Polish church in Vilno which, when it moved from the pastor's home in 1932 to a building of its own surrounded by a small park, began to take on the features of an institutional church and social-evangelistic center.

The development of work in Poland was cut short by the events leading to World War II. In the fall of 1938 Miss Brown was unable to return to Poland from her furlough because of the tense international situation. In August the English Language School of Warsaw, one of the first projects developed by the General Section of the Board, was reorganized with Miss Lawrence as principal. Miss Ellen Newby went to Warsaw as a contract worker the following summer, expecting to teach in the Warsaw school with Miss Lawrence, but these two, together with the district superintendent, Mr. Warfield, were trapped in the city by the approach of the German army. At the insistence of the American consul the two women were persuaded to take the train to Brest-Litovsk on September 5, the last train to leave Warsaw.

Because of the heavy bombings they decided to leave the train and work their way back to Warsaw after the siege was over. During the five weeks before they could re-enter the city, they wandered from village to village, avoiding the German armies and faring as best they could. When at last they arrived in Warsaw they found the property damaged but usable, and Miss Lawrence administered the mission until Mr. Warfield returned from a harrowing experience in a Russian prison camp. Repairs were begun, and the warmth of the missionaries' fireplace offered solace and comfort to distressed friends.

Although reluctant to leave Poland Miss Newby returned to America in April, 1940, on the repeated advice and urging of the Board of Missions. Miss Lawrence, however, decided to remain in the land she loved. She knew the language and understood the people and their needs. Her choice was to stay, in spite of personal danger, and to do what she could to meet the unprecedented opportunities for service.

CHAPTER XV

Building Christian Schools at Home

WHILE needs of women and children in China were being presented in graphic terms, the homeland also made its appeal as mission territory. Even before the women were granted the privilege of projecting work as a home society and were restricted largely to sending supplies and raising funds for parsonage building, they were captivated by the work being done in many areas by the ministers they helped and felt that they were having a part in a great missionary project. Their reports indicate place after place which would in all probability have been abandoned but for the help they were able to provide. They proudly reported work done in Montana, Oregon, the Indian territory of Oklahoma, and the great Southwest, where very often the preacher used two interpreters so that his sermon could be understood in English, Spanish, and one of the tribal dialects at the same time. Though they entered wholeheartedly and vicariously into the special phase of the work of church extension given them to do, the women nevertheless felt that there were other services they could render and other needs they could help meet if they were but given the freedom to do so. The first report, made in less than a year after General Conference granted the women the right to organize the Woman's Parsonage and Home Mission Society in 1890, presented a vivid picture of varying needs for work at home. Particular emphasis was placed upon needs in the Southern mountain region, among the Oriental immigrants on the West Coast, and with the Negro people throughout the South. This was only the beginning of a concern which Methodist women were to develop for the needy everywhere: foreign-born, wherever they might be; underprivileged children and young people; and those with limited educational opportunities.

By the end of the second year of the independent home organization, plans were beginning to crystallize:

We should have in each of our cities and large towns a trained Bible-woman with whom our women might go to those who cannot or will not come to the church to hear the gospel. We should also have in these places industrial schools, with all the new plans used by Christian workers for neglected children. There is an immediate call that cannot be overlooked, to establish a mission home and school in the mountains of Kentucky and Virginia.

Sue Bennett College, London, Kentucky

While many local societies had for years provided Bible readers for city evangelistic work, of which the home department of the McKendree Society

in Nashville was one of the first, the pioneer project of the Home Society is generally conceded to have been the mountain work which was conceived in the mind and heart of Miss Sue Bennett long before the Woman's Parsonage and Home Mission Society came into existence, and which culminated in the establishment of a school in London, Kentucky, named in memory of her.

During the days of the Woman's Department of the Board of Church Extension Miss Sue Bennett was corresponding secretary of the Kentucky Conference. In making her careful investigations of areas most in need of parsonages she discovered some of Kentucky's churchless counties and large areas in the mountains where long isolation had bred a woeful amount of poverty, suffering, and ignorance. Having once gained an insight into the problem so near her door, she threw the force of her whole personality into making that problem known in circles able to help to solve it. She soon secured the support of the pastors, who declared in their accounts of her address before the Kentucky Annual Conference that no speech delivered during the session so completely held the attention of the hearers. After the General Conference of 1890 authorized the Woman's Parsonage and Home Mission Society, Miss Bennett was chosen as one of the twelve members of the Central Committee which, in co-operation with the Board of Church Extension, was empowered to direct the activities of the enlarged society. Believing devoutly in the effectiveness of Christian education to transform lives, she began at once to plead for the establishment of a school for mountain boys and girls. Death cut short her efforts in 1892, but not before the women of the Kentucky Conference had caught something of her insight and enthusiasm.

At the time of her sister's death Miss Belle Bennett was deeply engrossed in the raising of funds for the Training School for Christian Workers to which she had committed herself completely. Just as Miss Lochie Rankin, after her own sister's death, had rallied to the cause of spreading the Gospel of Christ in China with renewed zeal and deepened consecration, so Miss Belle took up the banner which Sue Bennett had carried, determined to see that her sister's dream became a living reality. Elected to succeed Miss Sue on the Central Committee at the annual meeting where the Sue Bennett Memorial Mission was proposed by the Kentucky Conference women, Miss Belle Bennett gave \$500 to it. Later, with her appointment as superintendent of mountain work, she set about carefully compiling information as to the most desirable location for the memorial school, and sought the assistance of the Rev. J. J. Dickey who had established and maintained a school for mountain boys at Jackson, Kentucky, which later became part of the Central University of the Presbyterian Church.

By 1894 the women had raised \$5,000 and were eager to use it at once to begin work. Miss Bennett then personally financed a trip to nine county

seats, taking with her Mr. Dickey, Dr. W. H. Lambuth, at that time Missionary Secretary, and Mrs. Morgan of Richmond, Kentucky. Traveling in a jolt wagon the group held meetings in seven of the county seats visited. As a result of this trip the citizens of London, county seat of Laurel County, offered to put \$20,000 into providing a site and building for the school if the Woman's Parsonage and Home Mission Society would raise a \$20,000 endowment for its maintenance. The Central Committee agreed to this proposal and made provision for an annual appropriation of \$1,300 until the full endowment could be raised. Under the leadership of their president, Mrs. Clara Poynter, the women of the Kentucky Conference pledged \$7,500 as a special offering to the Sue Bennett Memorial.

In January, 1897, the school was opened in an old seminary building with an enrollment of seventy-five pupils. The following autumn the new administration building, costing \$12,000 and located on a commanding twenty-two acre site, was ready for occupancy. It provided classroom facilities for three hundred students, and within five months two hundred and ten places had been taken. Because of the poverty of this mountain area cheap boarding arrangements were imperative, and a unique system was adopted. Cottages were provided which afforded accommodations for eight, ten, or twelve persons, who brought their furnishings and provisions from their homes and thus lived on the campus at the minimum cost. Often a mother or older sister took a cottage, paying a dollar a month for rent, and by being housekeeper or housemother cared for as large a group as the principal would permit. This cottage plan for boarding students met with hearty approval wherever Miss Bennett presented it, and soon eight such buildings were provided by conferences or individual families. At her death Miss Lucinda B. Helm left enough money for the erection of a cottage which was enlarged to become the Lucinda B. Helm Dormitory for Girls, which was ready for occupancy by 1900.

Sue Bennett School was fortunate in having for its first principal Professor James C. Lewis, who was well qualified in training and in personality to develop a program which would meet the needs of these students and definitely establish the character of the school. In 1901 seventy public school teachers enrolled for a winter course in normal training, and nine years later by its affiliation with the public-school system of the state Sue Bennett became the official high school of Laurel County. The school, without sacrificing any of its distinctive characteristics, virtually became the agent of the state university for its extension in that part of the state. It was the first denominational school to perfect such relationships.

Opportunities for expanding the program at Sue Bennett appeared more quickly than money to finance them materialized, and the burden of debt was often heavy. Miss Bennett during her lifetime frequently met deficits with her own funds. Twice buildings were unroofed by tornadoes. Financial

problems were only a part of the picture. Social mores of the community made it difficult to convince mountain boys that manual labor was not degrading. Problems were of a transitory nature, however, and at the time of Methodist unification in 1940 the property of Sue Bennett College was valued at \$250,000, there were twenty-two members of the staff, and the student body was drawn from counties in the surrounding area. Having been for years accredited by the State of Kentucky for the certification of teachers, Sue Bennett College provided training for the majority of the rural teachers in four Kentucky counties and has illustrious alumnae in various walks of life throughout the world. Recognized as a standard junior college with membership in the Southern Association of Schools and Colleges, Sue Bennett pioneered in training students from rural mountain areas to take places of leadership in their own home communities. The efficiency of this school, its flexibility in meeting the needs not only of the immediate student body but also of adults and children in surrounding areas, make it a worthy memorial not only to the one whose name it bears but to the hundreds of unnamed women who through their gifts of money, service, and prayer helped to make her dream come true.

Wolff Mission School, Tampa, Florida

Although the appeal of mountain work, with its resultant plans for the building of a school for boys and girls of the Kentucky mountains, claimed the first attention of the Woman's Parsonage and Home Mission Society, actually work among the Cubans of Florida was begun before Sue Bennett Memorial School was completed and open to students. Wolff Mission School in Tampa, therefore, had the distinction of being the first school actually in operation under the Central Committee of the newly authorized Home Society.

When Mrs. Eliza Wolff of St. Louis visited Florida, she was deeply troubled by the conditions existing among Cubans living in cigar factory centers. Because of the unstable situation in Cuba preceding the Spanish-American War, many factories had moved to Florida, bringing with them a flood of Cuban workers for which the Florida cities were totally unprepared. This constituted the South's first modern immigrant problem, for the Cubans segregated themselves in houses and locations not fit for human habitation. Haunted by the scenes of suffering and misery which she had witnessed in southern Florida, Mrs. Wolff came before the Woman's Board of Foreign Missions, which met in Kansas City in May, 1892, pleading with them to open a mission for the Cubans as part of their work. The constitution of the Foreign Board did not authorize such work in the homeland, and the plea had to be rejected; but Mrs. Nathan Scarritt and Miss Belle Bennett encouraged Mrs. Wolff to bring the matter to the attention of the Woman's Parsonage and Home Society, pledging their support.

At the second annual convention of the Home Society in Nashville in 1894, Mrs. Wolff, with the able assistance of Dr. W. R. Lambuth, presented the needs of Florida's Cubans. She told of the plan for opening a school in Ybor City, Tampa, and by way of taking the first step toward its realization, she put up for sale one hundred \$10 shares in order to secure the \$1,000 needed to start this work. So convincing was her appeal that in spite of the financial depression the shares were sold within fifteen minutes' time.

In November, 1894, the school in Ybor City was opened in a rented building, and by the fall of 1896 a new \$5,000 building was ready for use. Because of her unceasing labor and generous support of the Cuban work the school was named for Mrs. Wolff, being called at first the Wolff Boarding School and later the Wolff Mission School. Miss Jennie H. Smither, who had taught in Laredo Seminary in Texas and in Chihuahua, Mexico, was the school's first principal, and teachers were added as enrollment grew. In 1897 Miss Mary Bruce, who had pioneered as a missionary in Brazil, became principal. Through her friendly visitations the homes of the people were opened and the Cuban women identified themselves with the Cuban church. Miss Bruce introduced night schools, where adult Cubans could learn English, and gradually interested these people in the church. Some were converted, and with conversion came a direct call to carry the message of salvation to their own people. Thus the Wolff Mission School became more than a school for Cuban children, and as years passed and public-school facilities became more adequate, it was but natural that the work of the school should be turned more and more to other community and individual needs. At the height of its success Wolff Mission School was closed in 1916, and the work of the Wolff Settlement took its place.

West Tampa School, Florida

In December, 1894, just one month after the opening of the mission school at Ybor City, two Spanish women who had been converted under the ministry of the Rev. H. B. Someillan, a Cuban pastor in Key West, opened a day school in Cuba City, a suburb of Tampa. When Mrs. Valdez and her husband's niece Emeline decided to open a school, Mr. and Mrs. Valdez exchanged their home for a location more suitable to this new project. The school was immediately popular, since Cuban children were not at that time admitted to public schools, and it soon outgrew the Valdez home. This generous couple then deeded their next-door lot to the Woman's Board of Home Missions, and a two-room building was erected which served both as school and church. There was a very close tie between the church and the school, and many who came to gain the rudiments of an education were the recipients of spiritual enrichment which changed their lives and frequently those of the members of their families.

Like the school in Ybor City, West Tampa School included many practical

and helpful courses in the curriculum which improved the living conditions in Cuban homes. In addition to the religious and educational work done by these two schools, they likewise became centers of relief in times of economic distress. During the economic crisis of 1898, when nearly all the cigar factories in Ybor City and West Tampa were closed, three thousand men and women were unemployed. Besides their immediate families their homes were filled with war refugees, equally destitute. A relief committee was formed, two soup kitchens opened, and medical care provided. Boxes and barrels of clothing and provisions were distributed, carrying comfort to many desolate homes.

After Mrs. Valdez' death in 1912 the school which she and her niece had so ably conducted was changed to a community center. A new building was erected for the work, and the institution was named Rosa Valdez Settlement in honor of the woman who had given twenty years of her life as missionary, teacher, church leader, and devoted friend to the Cuban people.

Ruth Hargrove Institute, Key West, Florida

Miss Mary W. Bruce, who had pioneered work in Brazil, was placed in charge of the Cuban work in Florida in 1897. In her report for the following year she pleaded for a school for the ten thousand Cubans in Key West. There were four Methodist churches on the island, one of which was the Cuban Church built by the Board of Church Extension. The Woman's Society had provided a parsonage, and a devout pastor and his wife, the Rev. and Mrs. Delofeu, worked with the Cubans. Mr. Delofeu had prayed fervently that a teacher be sent to the island. In 1899 the teacher for whom the Delofeu's prayed was sent in the person of Miss Sue Ford, accompanied by Miss Effie Eddington, and the needed school was opened in rented quarters. When a home of its own was built by the Woman's Board, it was named the Ruth Hargrove Institute to honor Mrs. R. K. Hargrove, general secretary of the Woman's Home Mission Society, because of her vital interest in the project. Under a succession of able principals the school outgrew its quarters and additions had to be made. In 1915 the Institute was at its peak with an enrollment of seven hundred and fifty, and the plant consisted of four buildings valued at \$60,000. There were accommodations for five hundred students, of whom twenty were boarders. Bruce Hall, named for Mary Bruce, contained the largest auditorium in the city. Ruth Hargrove Building was a home for teachers and students. The Mattie Wright Kindergarten Building and a residence for the principal completed the group. The school had a kindergarten, twelve grades, a music department, and a commercial department, with a faculty of nineteen.

Two years later the public schools in Key West had improved so greatly that it was felt they were adequate to meet the needs of the community, and Ruth Hargrove Institute was closed. The buildings were first leased for a

marine hospital and later purchased by the government for \$50,000. This, however, did not mean the withdrawal of the Woman's Missionary Council from the city. Instead, their resources were turned toward the day school, which a member of the Ruth Hargrove faculty had opened in a congested Cuban section of the city some years before, and land was purchased for the erection of a community center, which under the name Ruth Hargrove Settlement perpetuated the memory of a noble woman and a splendid school.

Brevard Institute, Brevard, North Carolina

In 1895 the Rev. Fitch Taylor opened a school in his home in western North Carolina which came to be called Brevard Institute. Although he received some financial assistance from the Western North Carolina Conferences and from the Epworth Leagues, the school was not well enough established to remain open after Mr. Taylor's death. After two years it was offered to the Woman's Board of Home Missions, who agreed to accept it when the plant was completed and free of debt. Professor E. E. Bishop was employed as principal with instructions to meet these conditions, and his first report indicated the magnitude of his problem:

About September 11, 1903, I was employed to take charge of the Brevard Industrial School, to begin October 1, with everything finished and furnished. Instead of finding the house finished and furnished, I found a large building unpainted except priming, without windows, doors, chimneys or floors. The plastering was about half done, and the force at work on the house consisted of only two carpenters and two plasterers. I learned also that the treasury was entirely empty, the building committee in debt, and no funds in sight from any source. The first thing to be done was to get money that we might put on a large force of men at once. The committee was persuaded to borrow about a thousand dollars. On October 20 we opened school with a public meeting. Miss Bennett, Mrs. Branner, and Mrs. Acton were present. The next day fifty-two pupils were enrolled. The enrollment has steadily increased and is now one hundred and four.

Two years later the school was accepted by the Woman's Board of Home Missions and began a long period of fruitful service during which its equipment was greatly enlarged and its educational scope broadened. Although it was begun as a school for girls, there came a time when the boys' needs were so great that the school was made coeducational. Its course of study soon grew to include commercial, domestic art, agricultural, manual training, and music departments in addition to the regular academic department.

The growth of public educational facilities in many areas largely eliminated the need for many privately maintained institutions. The Woman's Missionary Council, realizing the value of having a few well-equipped and highly efficient schools in preference to many struggling to exist, decided to throw resources into a few well-placed institutions. In the process of elimination Brevard Institute was closed. In 1933 most of its movable property was trans-

ferred to the Vashti School in Thomasville, Georgia, and the farm implements were sold. The closing of this and other institutions supported by the Council was by no means an admission of failure. Rather it may be termed in most instances a sign of real success in that their work helped to meet a need in a day when the state was not yet ready entirely to fulfill its obligations to its citizens. Not only that, but the very existence of church-supported institutions helped the state to prepare for the assumption of her duties more quickly than would otherwise have been possible.

Vashti School, Thomasville, Georgia

Vashti School grew out of a deaconess' recognition of the urgent needs of homeless children. While working in Thomasville in 1903 Deaconess Annie Heath found a girl of fourteen in need of protection, but she was too old for admission to an orphanage and had no friends to whom she could turn for aid. Miss Heath appealed to the members of the local auxiliary and wrote an article for the *Wesleyan Advocate*, depicting the need of a home for such girls. This article influenced Mr. Walter Blasingame to give a thirteen-room house and four acres of ground to Miss Heath and her young charge, and thus began the Vashti Blasingame Home and School for Girls, which was named in honor of the donor's mother. At the end of two years it had thirty-three dependent girls, which were far too many for the house and far too expensive for the local auxiliary to support.

Miss Belle H. Bennett and Mrs. R. W. MacDonell, then president and secretary of the Woman's Board of Home Missions, visited the school, saw the splendid work being done, and recognized the need for more adequate financial backing. As a result the Woman's Board made the following proposition to the Board of Stewards of the Thomasville Methodist Church:

If the citizens of Thomasville will unite with the Methodist Church in the plans and purpose of the home and assist in the purchase of La Cubana as the new location for the home, the Woman's Home Missionary Society will take over the plans and purpose of the home and expend \$10,000 in improvements and maintain the expense of the home to the amount of three to four thousand dollars per year.

This proposition was accepted by the people of Thomasville, and in 1905 the school was transferred to the Woman's Board of Home Missions. Professor E. E. Bishop succeeded Miss Heath as superintendent of Vashti in 1907, and in 1908 the home was occupied by seventy girls representing nearly every Southern state.

The new plant which had been known as "La Cubana," an abandoned cigar factory near town, was repaired and adapted to serve as a home and school. Later, in 1920, the building was completely remodeled with funds obtained through the Week of Prayer and became the educational and

administration unit of the school. A dormitory for older girls, a dining hall, and industrial arts building were added in quick succession, and through the years the plant continued to grow in keeping with the needs and opportunities. At the time of unification the Vashti property was valued at \$125,000 and included seventeen buildings and ninety-five acres of land.

The original purpose of the founders of Vashti School, as it came to be called, was "to make available to ambitious and dependent girls of good character the advantages of an elementary and high school education in a Christian institutional home." While the school continued to exist primarily for the dependent groups, its reputation attracted to it students whose parents paid their tuition. Although it was often thought of as an industrial school, its scope was much broader. Democratically organized, it gave each girl practical experience in various phases of homemaking through a class in which students learned such practical tasks as waxing floors, mending quilts, making pillow ticks, and changing feathers from old to new ticking. Milking, gardening, and poultry raising were also part of Vashti's learning experiences. In addition a specific program of vocational guidance was carried out, and standard courses in home economics and industrial arts were maintained. The accreditation of the high school department in 1934 by the State of Georgia made it possible for Vashti graduates to enter colleges and universities without examination, which further enhanced the good reputation of the school. A rounded recreational program, including tennis, basketball, swimming, parties, and picnics provided the spice and fun which growing girls needed. There was a carefully planned program of religious education which included courses in Bible, for which credit was given, and practice in many forms of Christian leadership. Under a succession of capable leaders Vashti maintained its reputation as a school "which prepares girls not only for the makings of an ideal life but also for making a living and being happy while doing so."

MacDonell French Mission School, Houma, Louisiana

MacDonell French Mission School with its white colonial dormitories and its majestic oaks deserved to be called a "jewel in a bayou setting." After twenty years of development it was a spot of peaceful beauty in a section of the country abounding in opportunity for service. Located in Houma, center of shrimp and oyster industries, sixty miles from New Orleans, it stood within easy reach of a most diversified and interesting rural section. It was close to the famous old sugar-bowl plantations, manned in part by white tenant farmers of French extraction, and equally near the area where small truck farmers built their tiny homes along the banks of the bayous. Back of these homes could be seen the gray, moss-laden cypress forests rooted in the snake and alligator infested swamps, vast acres which no one ventured to reclaim,

inhabited by widely scattered groups of families of varying national backgrounds. It was rightly called the "land of forgotten children."

MacDonell School began as an outgrowth of a community center whose far-reaching service brought vividly to light the need of a Christian elementary boarding school for children of French families who for generations had been cut off from the advantages offered by the United States to the majority of its citizens. The opening of Methodist work in the area may be attributed to Martin Herbert, a Frenchman, whose conversion made of him a flaming Gospel messenger to the Acadians. In 1907 the first church was organized at Bayou Blue, and the following year a pastor was appointed. The Woman's Missionary Council, aware of the need and great opportunity, sent a deaconess in 1912 to assist the pastor. Five years later two deaconesses were appointed to establish a definite rural program. Centenary funds in 1919 made possible the purchase of beautiful grounds and an old mansion which was converted into a Wesley House. Churches were organized in many scattered communities, and the necessity for trained leadership was immediately apparent. To meet this need the Council authorized the establishment in 1922 of the MacDonell French Mission School, named for the Secretary of Home Work. The Week of Prayer offerings provided a building with classrooms and dormitory space for boys, and the old Wesley House housed the girls. Ten years later the Week of Prayer offerings were again made available to MacDonell School, and a beautiful new dormitory for girls was erected.

At the time of unification the MacDonell property was valued at \$125,000. Still under the superintendency of Miss Ella K. Hooper, its founder, the work consisted of the school, the Wesley House, and a rural program which touched many of the isolated sections of that part of Louisiana. The school was the key to the whole work, for every boy and girl represented a home, a community, a rural church, and many relatives and friends. To develop the child the church ministered to all of these others. Through the years MacDonell School sought to give its students an opportunity for work, study, play, and the development of Christian personality. The acute shortage of staff and faculty in later years made it extremely difficult to keep such a program in proper balance. But in spite of handicaps at many points MacDonell furnished to Southern Methodism in Louisiana a fine group of Christian graduates whose achievements were a credit to their homes, their church, and their school.

Valley Institute, Pharr, Texas

Valley Institute, a school for Latin American girls from both Mexico and the United States, was founded in 1920 by the General Section of the Board of Missions. At the time of its beginning the Pharr Townsite gave ten acres of land for a location and the Board allocated \$50,000 for building and equipment. In 1926 Valley Institute, along with three Mexican day schools,

was transferred to the Woman's Section of the Board, in exchange for the work which had been projected by the women among Orientals on the West Coast. From its founding until 1937 Miss Georgia Swanson was superintendent of Valley Institute. Through her efforts grounds and buildings were kept beautifully, providing a setting appropriate to the beauty of spirit for which the school became known. In 1927 the Week of Prayer funds, plus an individual gift of \$2,000, were used for enlarging the plant. An educational building was erected which made possible the use of the original building exclusively for dormitory purposes. The campus was beautified with shrubs and flowers, and in addition to provisions for a playground part of the ten acres was developed into a citrus grove and vegetable garden.

Beginning with only the first five grades and twenty-four pupils the school gradually expanded until it included a high school and a kindergarten, developed largely by Miss Felicidad Mendez, which met a real community need. In addition to the regular courses of study, Bible, music, shorthand and typing, and crafts were taught, and supervised housekeeping practice was provided for students. Although a large number of the students were from Roman Catholic homes, the general participation of students in religious activities on the campus was outstanding.

At the time of unification Miss Bertha Cox was superintendent of Valley Institute, and it was during her administration that the school was changed into a community center. Its program included activities planned to meet the needs of the Latin American group, and a wider program of short-term schools and institutes brought in adults and youth from the entire Rio Grande Valley. This change was brought about largely because of improved public school facilities opened to Latin American children.

Methvin Institute, Anadarko, Oklahoma

No record of educational work in the homeland would be complete without some reference to Methvin Institute, which was one of the most interesting projects conducted by the Woman's Board of Foreign Missions. Work among the Indians had been started by the general Board of Missions and Misses Lochie and Dora Rankin had taught at Hope Academy, Choctaw Nation, before going to China. Woman's work was begun among the Blanket Indians about 1880, but Harrell Institute, as it was then called, was soon turned over to the general Board and the Woman's Board of Foreign Missions moved its operations farther west. At Anadarko the Methvin Institute was opened in 1890 under the superintendency of the Rev. J. J. Methvin. This became an inter-racial school after white settlers were admitted to the reservation in 1901. As the industrial school grew, Miss Ida Swanson was made principal and Mr. Methvin was placed in charge of the one hundred and sixty acre farm. In due time the government established schools for the Indians, and the Council closed Methvin Institute, making, instead, an appropriation to the

day schools. Part of the Methvin property was sold, the remaining tract declared free of taxation, and in later years this site became a center for the development of rural work.

Day Schools and Kindergartens

Day schools in the United States never reached the importance that they attained in other lands where the public school systems were less highly developed. The record of the closing of Methvin Institute refers to the opening of a day school in Mount Scott, Oklahoma, for Indian children. Other records of the Home Society tell of two day schools conducted among Mexican children by the Woman's Missionary Council. Information concerning these schools is sparse, and it is to be assumed that as public-school facilities improved and increased, the need for such day schools diminished proportionately.

The educational importance of kindergartens maintained by various community centers cannot be overestimated. Especially in foreign speaking communities they were a blessing in preparing children for public school entrance, helping them to overcome the barriers of a strange language and unfamiliar customs. The story of the excellent work done in this area is more fully described in the chapter "Other Social-Evangelistic Work."

Paine College, Augusta, Georgia

Paine College, one of the South's greatest experiments in inter-racial co-operation, had its beginning as the result of a suggestion made to the General Conference of the Methodist Episcopal Church, South, in 1882, by Bishop L. H. Holsey. Coming to the Nashville meeting as a fraternal messenger from the Colored Methodist Episcopal Church, Bishop Holsey suggested that a school for the training of Negro teachers and preachers should be opened somewhere in the South, supported and taught by Southern white people. The General Conference favored the idea, and a resolution was passed which authorized the organization of a commission to co-operate with a like commission from the CME Church on this project and which requested the co-operation of the church at large in the new enterprise.

The Rev. Warren A. Candler, youngest and most enthusiastic member of the commission, was made pastor of St. John's Church in Augusta shortly after the first meeting of the commission, and it was he who made door-to-door solicitations for money with which to open the school and who found a man willing to rent him the basement of a building in which to house it. In spite of some opposition on the part of the white people and suspicions on the part of the Negroes, the basement quarters of the school were soon out-grown. Again Warren A. Candler took the lead in securing as a permanent location for the school part of the present Fifteenth Street site. It was he, too, who found a new friend for the work in the Rev. Moses U. Paine, a local

preacher of Missouri, who in 1886 donated \$25,000 to the school as an endowment and whose name the school bears.

The Rev. George Williams Walker, one of the teachers, became the first president, and under his able leadership Paine College pioneered in the development of an interracial faculty and staff. In 1901 he presented a request to the Woman's Board of Home Missions, in session in St. Louis, asking their aid in the establishment of an industrial department for Negro girls attending the school. During the St. Louis meeting Miss Bennett, Mrs. J. D. Hammond, and Mrs. R. W. MacDonell were guests of Mr. Richard Scruggs, and between sessions they discussed the problems involved in beginning organized work with Negroes. Mrs. Hammond recorded the momentous decision of that day:

Miss Bennett wanted to begin work at Paine years before it was done, but felt that the prejudice must die down somewhat before it was feasible. Finally in answer to the argument that prejudice would die sooner if somebody fought it, she turned to God for guidance. There were three who prayed that afternoon in that upper room, and light was given. When the prayers were ended she rose from her knees and said, "We will begin tomorrow morning," and she did.

Miss Bennett made an inspiring appeal to the session, and gifts began to pour in, many of them presented in honor of some Negro woman whose name was closely and intimately linked to the childhood memories of the donor. Nearly every person present gave something, the total amounting to \$1,700.

Gaining the rest of the \$5,000 needed to open the girls industrial department was more difficult, but it was done. Within two years the women had purchased three acres of land adjacent to the college and had erected two small buildings at a cost of \$7,000. Miss Ellen Young, graduate of Hampton Institute, Virginia, was secured as matron in 1902, and for nine years she served as head of the girls' department. In 1913 a large brick dormitory was built at a cost of \$27,000 and named Bennett Hall, in honor of Miss Belle Bennett. The year 1925 saw the erection of Mary Helm Hall, a home economics building built by the Woman's Missionary Council. Shortly afterwards a small cottage was built on the campus as a home for women workers. The Week of Prayer offering in 1933 was assigned to the college.

Through the years the part that Southern Methodist women had in the work of Paine College grew in extent and significance. Deaconesses were appointed to serve on the faculty in various capacities, and the close affiliation of the Augusta Bethlehem Center and Paine College afforded another strong tie. In 1939 Miss Ruth Bartholomew, deaconess, reported sixteen girls were in attendance on scholarships from nine different conference societies. During the ten years just prior to unification the help which women in local auxiliaries provided in making it possible for Negro women of their communities to attend the ten-day leadership training schools conducted each summer at

Paine College proved to be another strong tie between Southern women and the college and helped greatly in bettering the understanding and appreciation between the two races.

Student Work in State Schools

The development of work in state colleges and universities, which first took form in the building of Methodist dormitories and the support of chairs of Bible, is generally credited to the women of the North Texas Conference. They were the first to give practical expression to an idea which had had its birth in Miss Belle Bennett's fertile mind. When on a visit to Texas in 1904 she saw the recently established College of Industrial Arts in Denton, Miss Bennett expressed the wish that some plan might be devised whereby students might take advantage of the opportunities offered in state schools and at the same time get the required religious training. The thought thus expressed took root in the minds of the officers of the North Texas Conference; and Mrs. L. H. Potts, president, Mrs. L. P. Smith, corresponding secretary, and Mrs. Virginia K. Johnson, head of the mission home in Dallas, evolved the plan of building a dormitory adjacent to the college where girl students should receive religious instruction and be under religious influence while attending the state school. The plan was presented to the North Texas Conference at its annual meeting in 1905 at Terrell, Texas, and was adopted; and plans were made to raise the necessary funds for buying a lot and erecting a building.

The conference was granted permission by the Woman's Board of Home Missions to have this project as a conference special, and they kept at the job of gathering funds until in 1910 they were able to complete a \$50,000 dormitory, which replaced a two-story residence they had been using temporarily. Ten years later Smith-Carroll Hall, named in honor of Mrs. L. P. Smith and Mrs. F. B. Carroll, who for many years was the capable matron, was presented debt free and self-supporting, to the Woman's Missionary Council.

The year 1916 marks another outstanding step in the development of campus related activities on the part of Southern Methodist women. At that time Miss Helen Stafford was placed in the dormitory in Denton as the first full-time teacher of Bible. Splendidly equipped she did her work so well that in the following year her courses were recognized by the school and given full college credit. Miss Stafford and her successors, Miss Martha Nutt and Miss McQueen Weir, made remarkable contributions to student life on the campus at Denton. The success of this first venture was so outstanding that the Centenary askings of the Home Department included a sum of money which was to be used in the building of other dormitories in state schools.

The women of Oklahoma, East and West Conference Societies co-operating, were second in establishing a Methodist dormitory and Bible classes. Agnes

Moore Hall was opened at Norman in September, 1922, under the direction of Mr. and Mrs. J. A. Mercer, who made every possible effort to create a Christian atmosphere for the students living there. Miss Mary DeBardleben was the Bible teacher there. The next year a department of religious education was organized under the school of education of the University with three denominations co-operating—Christian, Episcopalian, and Southern Methodist. Miss DeBardleben was assigned the foundation courses of Old and New Testament and reported, "The university faculty has been cordial and gracious. The Dean of the School of Education has been persistent in his efforts to put the work on a firm basis and get it before the students."

The demand for Bible teachers in state schools increased yearly. South-eastern State Teachers College in Durant, Oklahoma, and East Central State College in Ada, Oklahoma, asked the Woman's Missionary Council to send them instructors in Bible. Miss Oscie Sanders was appointed to work in Durant, later followed by Miss Lena Noll, and Miss Zoe Anna Davis went to Ada. High standards were maintained for women given such appointments, and none was employed who did not have an M.A. in Bible or religious education or a B.D. degree. It was not possible, however, to fill all of the demands, even in cases where schools offered to pay the salaries of the teachers. Other schools which were able to secure a few years of the services of the qualified workers available included Texas Technological College, Lubbock, Texas; West Texas Teachers College, Canyon, Texas; and Ward Belmont College, Nashville, Tennessee.

Centenary funds supplemented by funds raised by conference societies made possible the erection of two additional dormitories for Methodist girls on state school campuses. Kirby Hall, in Austin, Texas, and Hendrix Hall, Columbia, Missouri, were built to accommodate university students and were immediately and permanently popular and self-supporting. At Columbia the Woman's Missionary Council assumed the support of the Chair of Church History in the Bible College, which was affiliated with the University of Missouri.

Work at William and Mary College, Williamsburg, Virginia, was begun in 1923 with the appointment of Miss Lois Hatcher as teacher of Bible. Miss Hatcher was later succeeded by Miss Olive W. Downing. In the summer of 1926 Brown Hall, a dormitory for freshmen girls, was established by the women of the Virginia Conference. The hall was adjacent to the new \$125,000 Methodist church plant, thus making facilities of the church easily accessible to the dormitory girls.

At the annual session of the Woman's Missionary Council in 1926 the following report and recommendations were made by a special committee which had been appointed to study the situation with regard to Bible teachers and religious workers in state schools:

In view of the fact that there are more Methodist students in tax-supported institutions than in institutions supported by the Church; and inasmuch as there is a demand for religious workers in State institutions; and in consideration of the work that is being done at present by the Board of Education in supporting student pastors or part-time religious workers in fourteen institutions, the Committee on Bible Teachers and Religious Workers in State Institutions recommend:

That in this work the Board of Missions and the Board of Education may cooperate as they have opportunity.

Furthermore, that as we now have Bible teachers or religious workers in six institutions and no definite policy for the conduct of the work, we recommend:

That it shall be the duty of the Bible teacher or religious worker to guide, in so far as it is practicable, the religious life and activities of the students of her group in addition to classroom work.

We further recommend that wherever possible, the support of these workers be met by local agencies.

The results of the recommendations of this committee became apparent as years passed. Miss Mamie J. Chandler, appointed as young people's worker for the Methodist church and dormitory in Williamsburg, maintained a co-operative relationship with the Board of Christian Education by serving as student counselor through the Wesley Foundation on the campus of William and Mary College. Miss Chandler lived in Brown Hall and cooperated with the house mother in making a Christian home for the seventy-seven young women in residence there. In this capacity her influence was vital and was intimately related to the life of the young women students.

While Bible teachers continued their work, which included many informal opportunities for counseling and a diversity of opportunities for service in the field of religious education, a new type of campus-related work began to emerge, first in the Florida State College for Women in Tallahassee, under the leadership of Miss Winnie Lee Davis; later in the Eastern Carolina Teachers College, Greenville, North Carolina, under the direction of Miss Zoe Anna Davis; and in the Louisiana State Normal College at Natchitoches, where in 1939 Miss Chandler was transferred as student worker for Methodists and Disciples. A large room was provided in the student activities building on the Natchitoches campus for the student center. The program functioned under the campus-church relations committee, which was composed of the pastor, student worker, representatives from local church officials, representatives from the college administration and faculty, and two student representatives. Subcommittees functioned in the areas of worship, recreation, Bible study, dramatics, music, and publicity.

The work in Tallahassee was set up along similar lines, providing a program of Methodist student activities planned and carried out largely by a student council composed of twenty students. Money for the work was secured by individual pledges from students supplemented by appropriations from the Florida Conference Woman's Missionary Society. After Miss Winnie

Lee Davis, appointment as personal worker for the Committee on Candidate Work, Miss Frances Baker, deaconess, took over the Tallahassee work.

In Eastern Carolina Teachers College a student center for the use of Methodist girls was equipped by the women of the North Carolina Woman's Missionary Conference. The objectives of the work, as given by Miss Zoe Anna Davis, were: to keep Methodist students so in touch with church activities that they would return home better members; to develop Christian leaders; to aid in the adjustment to college life; to encourage the right use of leisure time; and to aid in the development of an adequate philosophy of life. The formation of an Interdenominational Religious Council (or its equivalent) on the various campuses served as a clearinghouse for religious activities and made possible certain worth-while co-operative projects for the student body as a whole.

CHAPTER XVI

City Missions—U.S.A.

GROWTH OF CITY MISSION WORK

THE beginning of connectional city missions sponsored by the women of Southern Methodism is generally dated from the St. Louis Convention of Christian Workers, which met in May, 1893, for the purpose of considering plans for city evangelism to be conducted by the Woman's Parsonage and Home Mission Society. Women, individually and in committee, had for some time been visiting prisoners, feeding the hungry, clothing the poorly clad, comforting the weary, and reading the Bible to those who could not read it for themselves. The convention was the result of a long-held conviction on the part of home mission leaders of the church that the work of city evangelism should be organized. The St. Louis Convention met for two days, with Bishop Hargrove presiding and Dr. Walter R. Lambuth and Bishop W. W. Duncan giving inspiration, encouragement, and practical suggestions to the women as they made their plans.

No higher compliment could be paid to the convention than that the city in which it was held was the first to respond to the call, immediately forming a union of auxiliaries for the purpose of devising plans for city evangelization. Soon afterward the work of the Nashville union of auxiliaries was begun, and some months later work was opened in Atlanta and Houston. This increased interest and activity in city work caused the General Conference of 1894 to authorize the establishment of city mission boards made up of representatives of each of the auxiliaries in a given city. Within a few years city mission boards had been organized in more than thirteen cities, some of them raising as much as \$1,200 a year for the maintenance of the work. In 1899 there were seventeen workers employed in the evangelization of ten cities within the bounds of Southern Methodism. Friendly visiting, Bible reading, teaching industrial classes and kindergartens constituted the main features of most of these organizations, although some of them were devoted exclusively to rescue work. In her last report as general secretary Mrs. Hargrove wrote:

All city mission work should be immediately under the supervision of the Woman's Board of Home Missions, as are the other departments. The city missionaries employed should receive special training, present their testimonials to the Board, as teachers do, and should be paid by the general treasurer. The cities employing missionaries should agree with the Board to pay monthly into the general treasury a stipulated sum for their support.

The wisdom of Mrs. Hargrove's suggestions is shown by the fact that with

but slight modifications they formed the basis upon which the work was conducted up to the time of Methodist unification.

With Mrs. R. W. MacDonell, who succeeded Mrs. Hargrove in December, 1900, another stage in the development of city mission work began. Mrs. MacDonell believed firmly that little of permanent value could be accomplished in city mission work unless the workers lived within their district. As a result three pioneer settlements were begun—in Nashville, Dallas, and Atlanta—and by 1904 four others had been opened. This was one of the greatest pioneering movements of Southern Methodist women, and of course they experienced the difficulties and opposition which usually attend any forward move. In many sections of the United States, where churches had not been alert to their opportunities of serving in congested city areas, settlements had sprung up which were entirely non-denominational and independent of church support, and which in some instances placed no emphasis whatever on religion. The very word "settlement" had come to mean to many persons something non-evangelical and even non-Christian. The settlement movement as inaugurated by Southern Methodist women, therefore, met with severe criticism from many of the pastors of the church and from some of the connectional officers as well.

Realizing that a great part of the difficulty came from the use of the term "settlement house," Miss Bennett in her presidential message of 1906 recommended a change of name. "The Presbyterians do their settlement work in the down-town Church House, the Episcopalians in the Parish House," she said in part. "We are in the infancy of our city mission work. Let us take a distinctive name: Epworth Community House, Wesley Community House, or Methodist Community House." As a result the term "Wesley House" came to be applied almost exclusively to Southern Methodist settlement houses. In later years, as settlement work developed in Negro communities of cities where Wesley Houses were already in existence, the term "Bethlehem Center" or "Bethlehem House" became their official, distinguishing title.

ALABAMA

Wesley House, Birmingham

As early as 1877 the women of the Home Mission Society of First Methodist Church, Birmingham, began an industrial school for children deprived of proper home influence. With Mrs. S. C. Blount as superintendent the school in a period of two years grew from 4 to 175 pupils, many of whom were brought into Sunday schools and some of whom joined the church. In addition to conducting this school the First Church women organized themselves into committees for home visitation and relief for the poor and disabled. In March, 1903, a Board of City Missions was organized with Mrs. J. W. Wallis as president, and a small cottage was rented for use as a settlement home. Miss Elizabeth Taylor, deaconess, and Mrs. Mary Carr, city mis-

sionary, were employed as resident workers. However, the expense proved too great for the inexperienced board, and the work was closed. The second effort in 1908 was more successful. Miss Hattie K. Phillips, deaconess, was employed as head resident and helped locate and furnish a Wesley House in the heart of a crowded area, principally of streetcar families.

The Wesley House expanded its program and changed its location, and as the years passed it became more and more closely affiliated with the Avondale Mills in maintaining a thriving community center. At last in 1919 the management of the mills took over complete responsibility for community activities, eventually hiring its own personnel.

Ensley Community House

Another institution coming under the responsibility of the Board of City Missions was Ensley Community House, founded in 1913. The early history of Ensley Community House is linked with Miss Belle Bennett and Mrs. R. W. MacDonell, who, in order to avoid traveling on Sunday, stopped in Birmingham to spend the weekend. During a visit to Ensley they were impressed by the many foreign-born men they saw working in the steel plants there. They asked the Woman's Missionary Council to send a trained worker to help in determining where work could be located to best advantage in this area. Consequently in 1912 Miss Dorothy L. Crim, home missionary, was sent to Birmingham. Her investigations pointed to the Italian settlement, and after many consultations and much prayer, Ensley Wesley House, as it was first called, opened on February 3, 1913.

Although the programs of no two settlement houses were ever exactly alike, the development of the one at Ensley may be cited as typical of the work done in large cities throughout the South. The Tennessee Coal, Iron and Railroad Company, which Miss Crim described as employing every man in Ensley, presented to the City Mission Board a repaired and remodeled six-room house which they leased for five years. They also equipped an adjoining lot as a playground, constructed a simple new building for use as a kindergarten and auditorium, and gave \$235 for kindergarten equipment and folding chairs, besides furnishing fuel, water, and electric lights for the center.

The work developed rapidly in response to the eagerness of the people. A night school, three evenings each week, was begun at the earnest request of the Italian men who longed to learn English and otherwise to equip themselves to obtain citizenship in this country. The Tennessee Company band practiced at the center two nights a week, and other men came to listen to the music and to play games. Two free clinics were opened in co-operation with the Health Department, the first such clinics in the entire Birmingham area. A Sunday afternoon session of Bible stories and songs came to be traditional because the children flocked to the community house seeking

something to do. A plot of ground 50 by 150 feet was divided into garden plots for a group of boys who learned to become good gardeners and who, during the war period, took unusual pride in having demonstration gardens for the entire community. Cooking, sewing, first aid, and home nursing groups developed in rapid succession. A housekeeping center, consisting of a bedroom, dining room, and kitchen, which opened in 1916 proved to be a great influence for good in the community. Families visited it, and young couples copied the woodwork and wall papering and often decided to build three rooms instead of two for their family.

During World War I Ensley Community House served as a center where Italian mothers learned new food-conserving recipes—including cornbread, which their families had never before eaten. Canning and food drying demonstrations were given. Many gallons of vegetables and fruits were canned at the center or dried in a drier made by one of the community house boys. During the depression years many similar activities were revived. Under the guidance of a home economics expert economical and nutritious menus for a family of five were worked out for three meals a day at a cost of only \$5.50 per week. In addition to work done to aid their own families, the Ensley women canned soup mixtures for the Red Cross and for use in the kindergarten. In sewing classes, when the supply of used clothing was exhausted, attractive dresses and suits were made from dyed gunny sacks.

As the years passed, Ensley steadily became more and more the people's community center. When in 1933 the City Mission Board decided to buy the property which the Tennessee Company had so generously provided for the work, a substantial portion of the money used for the down payment came from a fund accumulated through the years from entertainments and festivals given at the center. When the Woman's Missionary Council provided \$12,000 from the Week of Prayer offering for the erection of a long-desired gymnasium, a complete renovation of the property took place. With the exception of moving the house, all work was done by the community people with no expense to the City Mission Board.

The relationship of the Ensley Community Center to various churches and civic agencies of Birmingham and Ensley was outstanding. In 1938 the Sociology Department of Birmingham-Southern College worked out a plan whereby students were given credit for field work done under the direction of staff members at Ensley, thereby providing the settlement with an excellent corps of volunteer student workers. Miss Dorothy Crim, who among her many other services had helped to found St. Luke's Methodist Church, worked closely with this church and never failed to make reference to its problems and program, which, along with Ensley Community Center, lived through trials and persecutions in establishing itself in a community pre-dominately Catholic.

Perhaps one of Ensley's greatest accomplishments was its preservation of the beautiful customs of the "old countries" from which many of the older members of the community had come. Ensley, though predominantly Italian, had representatives from Greece, Germany, Russia, Poland, and France. Christmas, Easter, Mardi Gras, May Day, and other special celebrations had an international flavor which helped to conserve the music and folklore, dress and customs of other lands. For many years family nights were occasionally given over to programs by men who had obtained their musical education in other lands. In this and many other ways Ensley Community House helped to draw together the younger and older generations of many lands in a spirit of mutual appreciation and understanding, and in so doing strengthened and enriched its own homeland.

Ensley Bethlehem House

In the spring of 1922 a group of women from the Board of City Missions met with several Negro pastors and prominent Negro women to discuss plans for opening a day nursery for children of working mothers. The help of the Woman's Missionary Council was requested, and in July of that year Miss Jessie Drew Gill, former missionary to Mexico, was appointed to take charge of this new work. A two-story building with seven rooms and a good yard, at 1408 Avenue F, was rented for \$40.00. The Negro leaders paid the first month's rent, cleaned the house, and began searching for furniture and needed equipment. The first year's activities were limited to the nursery and a story hour. When the Birmingham Community Chest was organized in 1924, Bethlehem House was included as one of its agencies. This added support made possible the addition of two new workers and the enlargement of the program to include clubs and classes for all age groups, a kindergarten, and a clinic. Six years later the City Health Department moved the East Birmingham Pediatric Clinic to Bethlehem House and opened a prenatal clinic, which remained there for ten years.

The vastly expanded program made several changes of location necessary, each one serving to improve the new community into which it entered. In 1930 the women of the Birmingham and Bessemer Districts purchased a lot, and the Woman's Missionary Council gave \$13,000 for the erection of a sturdy brick building at 801 North 46th Street, which Bishop W. N. Ainsworth dedicated on October 7, 1930. Eight years later the City Board of Missions purchased adjoining land for a playground, small park, and lovely garden, which was developed, with the ready assistance of the City of Birmingham. The construction of The Hut, a game room and workshop for the boys, completed the plant.

With the coming of Miss Fannie Beme, deaconess, as head of Bethlehem House in the fall of 1937, a new era began in the development of its work.

A Negro advisory committee was again organized and a well-planned "open house" served to acquaint many of Birmingham's Negro leaders with the history, ideals, and program of the center. By the time of Methodist unification an interracial advisory board was functioning.

Although Bethlehem House had the interest of the entire North Alabama Conference, the Birmingham City Mission Board was the mainstay of its support. For seventeen years Mrs. Mary B. Russell served as its president, and in 1939 the Progressive Service Club at Bethlehem House presented her picture to the House and a loving cup to her as a token of esteem.

In addition to its institutional work the City Mission Board made interesting and unique contributions through two important committees: the Education Committee, which provided financial aid and scholarships for needy exceptional students; and the Legislative Committee, which supported favorable laws concerning child labor and women in industry.

Mobile and Montgomery

There were two other settlement houses in Alabama, one in Mobile and the other in Montgomery. Being smaller cities their programs were not as extensive as those in the Birmingham area, but they were equally vital in their effectiveness. The Wesley House was first opened in Mobile in 1904. A destructive fire in 1919 caused the work to be carried on for a time in Dumas Institutional Church, and finally in 1929 a new community center was opened combining both names—The Dumas Wesley House of Mobile. In the early days one of the great contributions of the center was the maintenance of an emergency room where girls and women might find refuge and protection.

The Methodist Community House in Montgomery also opened in 1904. Beginning as a day nursery for the care of children of working mothers, it later expanded to include work in an industrial area in North Montgomery. In addition to the usual services rendered in an underprivileged community, a mission church was organized in 1918 which eventually became partially self-supporting.

FLORIDA

Each of the three settlement houses in Florida had its inception in day schools for Cuban children. As public school facilities were made available to this minority group, the schools were changed into or merged with Wesley Houses. As the workers helped the Cubans become adjusted to the public school system, they also developed in the settlement houses the usual type of program.

Rosa Valdez Settlement, Tampa

The little school for Cuban children, conducted by Mrs. Rosa Valdez and her niece, Emelina, prepared the way for the establishment of a Wesley House in West Tampa in 1911. After the death of Mrs. Valdez, the Florida Conference Missionary Society decided to direct funds to a new Wesley House building rather than to continue the school, and the Rosa Valdez Settlement became her memorial. The World War, a community fire, and the influenza epidemic caused the staff to make temporary shifts in program to meet emergency needs and delayed the erection of the new building until 1921 when Centenary funds were added to those in hand. It was then that the Rosa Valdez Settlement became a reality, and Mrs. Selden Bryan had the privilege of being the first head resident of a \$35,000 plant. In addition to the usual work of a settlement the program included a Boys' Club of 200 members, sponsored by the Rotary Club of Tampa, which helped to reduce significantly juvenile delinquency in the area.

Wolff Settlement, Tampa

The transition from Wolff Mission School to Wolff Settlement in 1916 followed much the same pattern as that of Rosa Valdez. Miss Hattie G. Sellars, the first director, initiated an active program among the youth in Ybor City, an area high in juvenile delinquency. The building of an outdoor gymnasium in 1917 attracted many of the boys to the settlement. In 1930, as the result of the Week of Prayer offering, a new building further expanded the program. As years went by other national groups came to work in Tampa's 150 cigar factories, and the center began to minister also to Spanish, Puerto Ricans, and Italians. The work of the settlement was closely related to the Cuban church, San Marces, and later to the Italian, San Paolo Church.

Ruth Hargrove Settlement, Key West

The Ruth Hargrove Institute in Key West became the Ruth Hargrove Settlement, or Wesley House, in 1917, but lack of suitable quarters delayed the opening until 1920. For a period of five years the little Cuban school was continued by Miss Sue Ford; so the transition to a new type of work was gradual. Always hampered by lack of space and equipment, the staff was undaunted in its ministry to the needy people. Much of the work was done in co-operation with two Cuban churches, El Salvador and El Trinidad. At the time of unification the property of the settlement in Key West was valued at \$5,000, the bulk of the money accruing from the sale going to St. Marks Community House in New Orleans.

The Urban Bird Clinic, Ybor City

This co-operative project was opened in Ybor City (Tampa) in 1920 by the City Mission Board with the thought that it would serve both

Wolff Settlement and Rosa Valdez. For several years the clinic also conducted community activities for Italians of the immediate neighborhood. Because of the distance from Rosa Valdez community it failed to serve the purpose for which it was intended and was closed after seven years. Mrs. Carrie L. Bond, who had served the entire time as resident nurse, was transferred to Wolff Settlement as district nurse among the Latin American people.

GEORGIA

It was in Georgia that Methodist women pioneered both in the establishment of a Wesley House and a Bethlehem Center, and the history of their early days records the exploring efforts made to relate the love of God most practically to underprivileged people in urban centers regardless of race or color.

Wesley House, Atlanta

As early as October, 1893, Miss Lucinda Helm reported that in Atlanta plans were being made to effect a better type of city evangelization, and the next year a new City Mission Board began raising money for a Wesley House Mission. By 1895 Mrs. C. E. Moore and Miss Emma Tucker were employed to hold cottage prayer meetings, visit hospitals and homes, and work among the "fallen." A home for sewing girls was opened, but soon was converted to a rescue home, also of brief duration. Other types of activities included sewing schools, relief work, kindergarten, day nursery, mothers' clubs, and night school. At last in January, 1902, the Methodist Home Settlement, as it was then called, was housed in an old tenement provided rent-free by one of the owners of Elsas-May Mills (Fulton Bag and Cotton Company), and the City Mission Board employed Miss Rosa Lowe, a Scarritt graduate, to be in charge.

Under Miss Lowe's imaginative administration, work expanded in all directions. The first free clinic outside of the city hospital was started and three doctors volunteered their service. In an effort to overcome the shiftlessness of many people in the area, Miss Lowe worked with all agencies to determine the legitimate needs of the people and started a "penny provident bank" to teach children the value of money. In later years the Fulton Mutual Aid Organization was organized in the community house library. From dues of ten cents a week sick benefits of three dollars a week and death benefits of fifty dollars were paid. A night school, which attracted some of the worst characters in the neighborhood, was taught by people furnished by the city board of education.

The Fulton Bag and Cotton Mill finally took over the nursery, kindergarten, clinic, and night school in 1920, and the function of the settlement had to change. After various trial efforts the Wesley House began work in a

new industrial community in southeast Atlanta in 1926. In 1928 a large residence at 342 Richardson Street, S.W., was secured and the program reinstated. Not until 1936, however, were funds available to improve the property adequately to meet the needs of the community.

Bethlehem Center, Augusta

Early in life Miss Mary DeBardleben decided to become a foreign missionary. But as she watched the drunken revelry of the Negroes on her home plantation in Alabama one Christmas eve, there came to her a sudden inescapable conviction that no group in all the world was more in need of Christian ministries than this one at her own door. Furthermore, she felt that no person was worthy of being a foreign missionary who was not willing to minister to the needy ones of her own homeland. Finding no encouragement from those with whom she talked, Miss DeBardleben finally entered the Methodist Training School in Nashville to prepare to become a missionary to Japan.

But in Nashville she found Miss Estelle Haskin and others who encouraged her to stand by her conviction and to attend the first session of the Woman's Missionary Council in St. Louis in 1911. At this meeting she stood before this historic body and told the story of her call to be a missionary to the Negroes of her own land. The women of the Council were deeply moved, and Mrs. Emily Allen Siler appealed to the women to send Miss DeBardleben as a missionary to the Negroes, her salary not to be drawn from the treasury but given as a love gift from the women whose lives had "been privileged to touch hers" at that meeting. Later in the Council session a resolution was presented by Mrs. S. W. Hitch and Mrs. D. G. Blount of the South Georgia Conference, asking for the privilege of "pledging our Conference (both Home and Foreign Departments) to meet the first year's salary for Miss DeBardleben, the first missionary to the Negro race in America." This request was unanimously granted, and Miss DeBardleben was appointed to begin work in Augusta, Georgia. The North Georgia Conference at its next meeting appropriated one thousand dollars for expenses necessary to maintain the Augusta work. Consequently in 1912, in a place once used as a saloon, the Council's first Christian community center for Negroes was opened and given the name of Galloway Hall, in honor of Bishop C. B. Galloway, friend of the Negroes. Later the center became known as Bethlehem House, the name chosen by the Woman's Missionary Council for all such centers.

The first report which Miss DeBardleben gave of her work in Augusta tells of the organization of a Colored Civic Improvement League, which, in co-operation with interested white women of three churches in the city, made possible the establishment of three playgrounds for neglected Negro children. She cited also the beginning of a regular settlement house program in the opening of clubs, classes, Sunday school, and kindergarten.

In the fall of 1914 the Bethlehem House needed larger quarters and was able to acquire a house and lot of its own, financed by the North Georgia Conference Society. It was fresh and clean throughout, and the well-equipped domestic science kitchen represented many contributions from two white churches of Augusta, St. James and St. John's. Several years later a small playground was opened when a city lot was donated by a local woman. But the program of the center continued to demand more space. Deaconess Frances Howard made an appeal to the women of the North Georgia Conference for improvements in the center, giving her diamond ring, a family heirloom, as a token of her earnestness. This sacrificial gift started a fund which enabled the settlement to purchase additional land and to erect two buildings, one named in honor of Miss Howard to house the kindergarten, and the gymnasium. A branch center was also opened in the Springfield section of Augusta, a very needy Negro community. It included a full program of activities, a kindergarten and clinic, named in honor of Dr. George N. Stoney, a pioneer Negro physician in Augusta.

Meanwhile forty-five acres and one small house had been purchased for the establishment of Bethlehem Center Camp in a thickly populated Negro rural section. In 1936 funds from the Week of Prayer and the North Georgia Conference Society made possible the erection of a new two-story building named in honor of Mrs. Augusta K. Howard, president of the advisory board. Efforts made to help the people of the community feel a responsibility for the physical plant and program of the camp were remarkably successful.

The growth of this \$75,000 plant was not as impressive, however, as the growth in understanding and co-operation between the two races in Augusta. Soon after Miss DeBardeleben arrived, the Colored Civic Improvement League co-operated in starting her work. Several prominent Negro women helped in the organization of a night school for women and working girls. When in 1916 the head resident, Miss Meriweather, and her assistant, Miss Claudia Wannamaker, had to retire for health reasons, the staff was composed entirely of Negroes. Provision was made for them to live in a small house adjacent to the center, and the influence of their presence in the community was impressive. Through most of the period of the center's existence an interracial advisory board assisted the staff. In 1934 it was made an interdenominational center. The establishment of a Junior Advisory Board brought outstanding young people into this co-operative relationship.

Part of the success of the center in Augusta was due to the interest and support of the staff and student body of Paine College and Haynes Institute. Miss Louise Young, dean of women in the former, took a leading part in the establishment of the center as a place for laboratory work for students.

The Open Door Community House, Columbus

City mission work was first begun in Columbus in the year 1907 by

Deaconess Birdie F. Cate, who served as parish visitor for the five Southern Methodist churches of Columbus. In addition to her visitations Miss Cate began a girls' night school and sewing school at the Broad Street Methodist Church and visited one of the cotton mills during the noon hour each week. In 1908 the City Mission Board united with the Broad Street Church in opening a co-operative home for young women in Columbus. Although these enterprises were of brief duration, they indicate the concern which church women of Columbus felt for the welfare of their community.

In 1928 a second beginning was made in community service when Miss Connie Fagan was appointed to Hamp Stevens Memorial Church as church deaconess. Under her leadership the church developed a community program which reached the people of the nearby mill villages and benefited the immediate community as well. This was continued during the days when the entire community felt the depths of the economic depression.

In the fall of 1935 the women of the South Georgia Conference undertook to support a program of community work in the North Highlands mill area of Columbus, and Deaconess Addie Greely was appointed by the Council to Hamp Stevens Memorial Church. At this time a building adjacent to the church was remodeled into a community house and residence for the worker. Under Miss Greely's direction the work rapidly outgrew these quarters, and in 1937 a small frame church building and parsonage were acquired in the heart of the mill district. The little church was remodeled into a community house and the parsonage into an attractive and livable home for the two deaconesses, Miss Moselle Eubanks and Miss Mary Anna Howard. In 1938 the Open Door Community House was dedicated.

KENTUCKY

In the fall of 1903 the Woman's Board of City Missions of Louisville, Kentucky, was organized with Mrs. Gross Alexander as president. This marks the beginning of an inspiring work in the city of Louisville.

Wesley Community House, Louisville

The Woman's Board of City Missions immediately secured a large, old-fashioned, but home-like, dwelling in the middle of an industrial center on East Jefferson Street and employed Miss Mary Ogilvie as head resident. In 1906 Miss Estelle Haskin, who had been appointed visitor to city mission boards, visited the work in Louisville and helped to lay out a pattern of work in that city. She had the house freshened inside and out and bought needed furnishings. A clinic was opened and a fund established to send patients to hospitals when required. Boys' work was always emphasized, and two of the clubs operated through a Boys' City, city officials being duplicated in their club officers.

Early in the history of Louisville Wesley House strong emphasis was placed on a summer camp program. YWCA and YMCA camps, Scout camps, and the Louisville Fresh Air Camp were used extensively by various Wesley House groups each summer. In 1934 Wesley House proudly acquired a camp site of its own, Miss Elizabeth Russell, girls' worker, having bought the site with her own personal money. With the co-operation of interested friends and board members funds, materials, and labor were donated for buildings. Mr. McIntosh, boys' worker, and six of his boys gave weeks of labor with no pay except the lunches which were provided for them. By the summer of 1935 the camp was ready for use. Located on Lake Louisville, easily accessible, the camp was used on weekends through the fall and spring months as well as for camp during summer. An unusual use of this camp was a program of a week's vacation camp provided for mothers of the community.

In 1919, when the Rev. Phil H. Ryan was appointed pastor of Marcus Lindsey Church as well as superintendent of the Wesley House work, an interesting change in administrative policy occurred. The work of the settlement was carefully co-ordinated with that of the church, and a new Board of Directors was set up to include twenty-one prominent Methodist men of the city in addition to the women who represented the co-operating missionary societies. The Wesley Community House became a charter agency of the Kentucky Welfare League during the First World War, and from that time on received a large share of its financial support from the community.

LOUISIANA

City mission work began in New Orleans in 1894 in Tchoupitoulas Street Mission, which was renamed Mary Werlein Mission after its chief benefactor. The name of Mrs. Lillie Meekin was identified with this center for more than twenty years, and the fact that she was called the "Angel of Tchoupitoulas Street" is indicative of what she meant to the people in this underprivileged section.

The Woman's City Board of Missions in New Orleans had a vision of a much larger Christian work than was possible at Mary Werlein Mission, a vision which eventually came to reality in St. Mark's Community Center, which was the most complete settlement ever built by Southern Methodists. Realizing the relative weakness of Methodism in a predominantly Roman Catholic city, they felt the need of trained workers and of more funds than could be raised locally. Mrs. W. W. Carré, then president of the City Mission Board, attended the annual session of the Woman's Board of Home Missions, which met in Houston, Texas, in 1907, presented the needs of her city and asked for help. As a result of this appeal two deaconesses, Miss Ethel Jackson and Miss Florence Crittenden, were sent to New Orleans, and \$600 was appropriated to their work. When these young women in prim black uniforms

and tiny bonnets with large white bows tied under their chins arrived in New Orleans, it was felt that a new chapter in Methodist missions was to be written.

The city of New Orleans was a cosmopolitan area whose inhabitants represented every nation of the earth and many isles of the sea. Science had conquered yellow fever with its devastating epidemics and had harnessed the turbulent waters of the Mississippi, removing the dread of annual overflow. With unrestricted immigration people from southern Europe, especially Italians, began arriving by thousands. The opening of the Panama Canal and increased trade with South America and the West Indies so enlarged the port of New Orleans that hundreds of new workers were needed on the river front.

It was soon realized that the opportunities for service in New Orleans were far greater than even the Woman's Board of Home Missions could meet, and co-operation was extended to include the General Board of Missions. In January, 1909, two buildings were rented at 619 Esplanade Avenue, in a section of the city which was at that time predominantly Italian. The enterprise was christened St. Mark's Hall by Miss Belle Bennett, and the City Board of Missions transferred the industrial work carried on at First Church to this new location. The Rev. N. E. Joyner, former missionary to Mexico, was selected as superintendent of the work, and in preparation for it he was sent to London to study settlements. Appointed to assist Mr. Joyner were Miss Margaret Ragland, head resident, Miss Daisy Duncan, missionary nurse, and Misses Alberta and Lettie Keithly, housekeepers. Very rapidly St. Mark's took on all the aspects of a thriving community center, carrying on the numerous activities found in other centers.

By 1914 new quarters were imperative, and although rented property had to be used once more, there was a growing conviction that St. Mark's should have a permanent home of its own. The work had grown so large that big plans had to be conceived to meet the needs. The General Section of the Board of Missions purchased property on Rampart Street for the chapel, and the women of New Orleans raised \$7,600 to purchase adjoining lots for the center. Centenary funds, money accrued from the sale of Ruth Hargrove Institute in Key West, and funds raised locally enabled the building of a \$150,000 center which was dedicated by Bishop S. R. Hay in September, 1924. The buildings of modified Spanish style were beautiful as well as commodious, including under one roof a church, clubrooms, living quarters, gymnasium, and swimming pool.

Having at last attained adequate working facilities, the community center settled down to become a redemptive element in the ancient French section of New Orleans, with its thirty thousand inhabitants representing French, Italian, Spanish, and other nationalities from many parts of the world. In

summarizing the opportunities at St. Mark's at the time of unification Miss Mary Lou Barnwell, head resident, wrote:

During the past year a survey was made of our community in order to reveal the organized forces for good and evil at work here. Only twenty-five schools, churches, playgrounds, libraries, health centers, parks, community centers and such were discovered, while there were 285 saloons, dance halls, and gambling houses *labeled* as such. These facts emphasize the importance of maintaining Christian Centers where boys and girls may find proper forms of recreation and instruction as well as a place where worthwhile friendships may be made. These adverse forces have a strong hold on the youth of New Orleans, and it is our challenge to present a program that will attract and win them to a higher plane of living.

The community of New Orleans expressed in many ways its appreciation for the work done at St. Mark's. In 1925 it became one of the member agencies of the Community Chest of New Orleans. At this time it became necessary for the church and community center program to be put under separate management, but they continued to maintain the close accord and co-operation which had characterized relationships throughout the institution's history. In the work of both church and community center the full-time staff members were through the years assisted by a splendid group of volunteer workers, who shared their skills and talents in a generous and creative way, helping to make St. Mark's program a vital factor in individual growth and community improvement. The dentists and physicians of New Orleans, many of whom were members of the staff of Tulane University School of Medicine, gave generously of their time in the maintenance of an outstanding six-day clinic at the center.

MISSISSIPPI

Wesley House, Biloxi

Probably no Wesley House in Southern Methodism was begun with as meager material equipment or designed to serve people with less worldly resources than in Biloxi, Mississippi. Center of the large oyster and shrimp fisheries Biloxi attracted seasonal workers of Austrian, Bohemian, Polish, Italian, and French descent. Home life among these poorly paid workers was impossible, since during the fishing season the men were away with the fleets for weeks at a time and the women and children worked in the canneries. Here they would toil for long hours, standing on cold, damp floors, their hands made raw from the acid from the shrimp. Housing conditions were unsatisfactory, being only long shed-like structures divided into two-room units for each family working for the company. In a predominately Catholic area that church paid little attention to these transient workers.

In 1907 the Woman's Board of Home Missions sent Miss Minnie Boykin into this situation. Her salary was assured, but there was no money in sight for

current expenses, no building in which to begin the work, and no Woman's Home Missionary Society to support her. Undaunted by the prospects Miss Boykin rented and furnished a cottage, secured the services of four volunteer workers and a housekeeper, organized a Home Missionary Society, and began a modest program of activities.

A foothold had been established, and although the work was suspended for a brief time, it was reopened as part of the Gulfport Mission, a co-operative enterprise including several projects. Miss Rhoda Dragoo was put in charge of the Wesley House, which occupied a rented building on the Gulf, halfway between two large shrimp and oyster factories. In 1913 the Mississippi Conference Woman's Missionary Society purchased the property, which they enlarged and improved. A chapel, partially financed by the Board of Church Extension, and a gymnasium were added in 1920.

Through the years Biloxi Wesley House sought to adjust its program to meet the needs of the people. When employment was good, a day nursery was provided for children of mothers who worked. When jobs were scarce, as in 1917 when storms destroyed the oyster beds, the nursery gave way to a program of home visitation and to clubs and classes for the unemployed adults. When in 1919 an epidemic of colitis took the lives of seventy-five babies of the community, followed by an epidemic of influenza, the Wesley House extended every possible aid to the people, even at one point closing its regular program and converting the buildings into a hospital which enabled the Red Cross to care for 153 influenza patients. When the Gulf coast storms came, the sturdy walls of the Wesley House sheltered fishermen and their families, and hymns, prayers, and Scripture comforted and quieted their hearts.

As the population in Biloxi became stabilized, the Catholic Church became more active: the parochial school was strengthened and enlarged and a convent was built in the block next to the Wesley House. Miss Katharine Arnold, head resident in 1935, reported that the early apathy of the Roman Catholic Church disappeared and, in fact, "The priest . . . threatens the children who enroll in our clubs. Many drop out through fear, while the more independent come on regardless of the consequences." But it became increasingly difficult for the Wesley House workers to serve without the help of a resident Protestant minister in the community. After a survey was made, the Executive Committee of the Woman's Missionary Council voted in February, 1940, to close the Wesley House work in Biloxi. After thirty years of active service, this great center closed its doors, but it had put into the hearts of countless children and adults the seeds of Christian love and concern, which would bear fruit in individual lives for many years to come.

Moore Community House, Biloxi

The Moore Community House, as it was later called to commemorate the

founder, owed its existence to the determination of the Rev. Waldo W. Moore, pastor of Wesley Memorial Church in Biloxi, who was determined to bring the Gospel to the unchurched families of the Back Bay region, too remote to be served by Wesley House. Through an appeal to the Methodists of Mississippi in the New Orleans *Christian Advocate* he received donations enabling him to buy two small houses; and in answer to his plea for a worker, the Woman's Missionary Council sent Miss Sophie Kuntz to Biloxi in 1924 to serve both as girls' worker at Wesley House and extension worker on Back Bay. When the shell of a community house was completed, Mr. Moore deeded the property to the Council with the request for a resident. Again the Council responded by transferring Miss Sallie Ellis from Wesley House to this remote community. More gifts of money provided screening for the living quarters and furniture for the resident as well as for the pastor of the community church. Eventually a recreation hall was rebuilt from a cottage belonging to the Keener family at Seashore Camp Grounds which was removed and set up on land provided by Mrs. Claudia Gates Dacey of Biloxi. A combined garage and storehouse and boys' shop completed the group.

The program of Moore Community Center developed and changed in accordance with the needs of the people. One unique and effective feature of the work during the depression years was the development of community gardens on land loaned to the center by Mrs. Dacey. Later, when the financial picture changed, Miss Ellis reported in 1938:

The shrimp season was unusually good this fall, and while the people were a little ahead financially we interested several of our most promising families in buying their own homes. We found that some property near the community house was for sale on easy terms and was within their reach. Now they are happily settled in their own homes for the first time. The women say their husbands are different men, staying at home and keeping busy with hammer and nails improving their property.

Elizabeth Cochran Wesley House, Meridian

Work in Meridian, Mississippi, was begun by the City Mission Board in 1906 with the employment of a city missionary, Mrs. Clara Cope, to serve the five local Methodist churches. One year later a free reading room and a sewing class were opened in a cotton mill district. Because of the physical strain of covering so much territory, the Meridian Board decided to confine the work to the cotton mill district and the Syrian settlement, and in October, 1910, opened the Elizabeth Cochran Wesley House, a small cottage of five rooms. Miss Alice Sheider was the first resident deaconess. In 1913 a new, more adequate building was erected for the work, funds for which came partially through the sale of a house and two lots given to the Board by Mr. and Mrs. C. W. Cochran. In the fall of 1927, with the help of

conference money, the building was remodeled and a second floor added, making an attractive apartment for workers. One great function of the Meridian Wesley House was to provide relief for the unemployed. Long before the depression began, Meridian mills closed frequently, leaving distress and suffering among those thrown out of work. The churches of Meridian, aided by other societies throughout the conference, helped substantially to maintain life and health for many families left without means of support.

MISSOURI

Institutional Church, Kansas City

No city mission board planned with greater wisdom than did the Woman's Board of City Missions of Kansas City, whose achievements at the time of unification in 1940 were graphically represented in three flourishing institutions: the Institutional Church, the Wesley House, and Spofford Home. The work which eventually grew into Institutional Church had its beginning in the fall of 1897, when the Woman's Parsonage Society of the Melrose Church formed a Home Mission Union out of which the Woman's Board of City Missions was born. Headquarters were opened in the old Campbell Street Church with Miss Elizabeth Streeter, a graduate from Scarritt Bible and Training School, in charge. A series of rented houses were outgrown when in 1903 the Campbell Street Methodist Church burned and the Methodist Church Society invited the women to join them in erecting a new building which would serve both church and settlement house.

In the meantime Charles W. Moore of Kansas City, while a student at Oxford University, had come in contact with three great missionary leaders: Dr. Walter R. Lambuth, Miss Belle Bennett, and Miss Mary Helm. With them he visited Toynbee Hall and Manchester House and caught a vision of how the church could serve and uplift a needy community. Later, largely through the influence of Bishop E. R. Hendrix and the Rev. Charles W. Scarritt, Dr. Moore returned to his own home city to take up work among the economically dispossessed. It proved to be a remarkable instance of the right man in the right place at the right time. As superintendent of Institutional Church Dr. Moore found a generous response among the people of Kansas City to his appeal for aid:

Contractors and builders let us have their laborers and materials at about cost. Architects lent their assistance. Men, women and children from all groups and creeds opened their pocketbooks and contributed to the cause. As we visited one man he said, "My attorney has already told me about your work. The question is, what do you want me to do?" We told him we needed over three thousand dollars to pay off the debt on the building. Without a word he wrote a check for the full amount and said, "I consider this a privilege, and you may count on me annually for \$1,000 toward the upkeep."

Thus we were able to buy a commodious site at a strategic point, located at the corner of Admiral Boulevard, Holmes and Sixth Streets, and to erect a permanent structure of handsome Phoenix stone, containing about twenty-five rooms, with two stories facing Admiral Boulevard and four stories on Holmes and Sixth.

The new building opened February 11, 1906, and the Woman's Board of Missions was given oversight of all the community service activities. An outstanding feature of this phase of the work was the Children's Home and Aid Department, which ultimately led to the establishment of Spofford Home. When Institutional Church was completed, and the day nursery moved into its new quarters, Mrs. E. L. Souby, deaconess in charge, inherited a new and significant responsibility. Institutional Church had been asked by the Juvenile Court of Kansas City to aid in providing temporary living quarters for abandoned and neglected children, and these came under Mrs. Souby's care. This department grew so rapidly that in 1914 more than three hundred children were given temporary homes at Institutional Church, fifty of whom were babies under one year of age.

There was a close relationship between the work projected by the Woman's Board of City Missions and Scarritt Bible and Training School. In 1898 Scarritt gave Miss Streeter, the Board's first city missionary, her room and board in exchange for the opportunity of having her direct the field work of students. At the same time Scarritt Hospital made available a number of student nurses at the call of the missionary. Later when Campbell Street Church burned, Miss Mabel K. Howell, teacher of sociology at Scarritt, gave invaluable assistance in developing the institutional features of the work while it was housed in rented quarters. Still later, Miss Mary Ora Durham, deaconess and once head resident of Institutional Church, became teacher of Home Missions at Scarritt and was made director of student field work at that center. When Scarritt was removed to Nashville, Tennessee, its absence was felt keenly by the Board members and staff of Institutional Church, but Kansas City had other schools, among them the National Training School of the Woman's Home Missionary Society of the Methodist Episcopal Church, and a strong group of churches from which volunteer leadership could be drawn.

Among the outstanding women who served as presidents of the Woman's Board of City Missions of Kansas City was Mrs. Fred A. Lamb, who in addition to her splendid local leadership served as a member of the Woman's Missionary Council and as recording secretary of the general Board of Missions. At the time of Methodist unification in 1940 Mrs. Lamb was elected recording secretary of the Woman's Division of Christian Service.

Spofford Home, Kansas City

When fifty neglected and homeless children who had been housed in

crowded quarters at Institutional Church moved to Spofford Home in 1916, their delight with the beautiful residence and spacious grounds knew no bounds. In making this gift of her own home to the Board of City Missions Mrs. Thomas M. Spofford remodeled it in order to make it suitable as a children's receiving home. Gradually playground equipment was secured, and in 1920 a garage was made into a spacious playroom for the children. Friends of the home invited the children to spend summers in the country, and others provided transportation for the children to spend two summers in Colorado at the summer home of Mrs. C. W. Scarritt in Green Mountain Falls.

During the years when Miss Daisy Ritter served as director of the home, she became convinced that there were children who needed more than just a place to live. She persuaded Cheney Jones, head of the Home for Little Wanderers in Boston, Massachusetts, to come to Kansas City and talk with the Spofford Board about making the home into a place for the study and treatment of children who needed this special care. This new and broader concept of service resulted in the Board's selling the original Spofford Home property and building away from the heart of the city in a place more suited to the needs of a study home. The Woman's Missionary Council became greatly interested in this new and distinctive project and voted to give the Home Department's share of the Week of Prayer gifts in 1931 to the erection of a suitable building.

The new Spofford Home opened in 1934 was designed for children with emotional disturbances and problems in social adjustment. The staff included resident social workers, a trained teacher, and a nurse who, in addition to her work at Spofford, visited in foster homes where children had been placed. Part-time specialized service was also rendered by carefully chosen physicians, a psychologist, and a psychiatrist. During the first five years as a study home Spofford also was responsible for foster home placements of children and the follow-up work necessary to fulfilling this responsibility. At the time of unification the work of Spofford was in the process of making a second revision. Under the Kansas City Social Work Survey the work was narrowed to that of study and necessary treatment. Children were admitted through the Child Service Association and the Child Guidance Clinic. The efforts of the home were given entirely to a study of each child's problems and plans for treatment, so that he could be returned to the child placing agency by which he had been referred, and by them placed in his own home, in a foster home, or in another institution, with an understanding of his needs and a plan for future use in helping him make a desirable adjustment. Individual case records of children who had gone from Spofford Home to live normal, happy lives and to become useful citizens in many lines of endeavor indicate the tremendous significance and worth of work done by this outstanding and distinctive institution.

Wesley Community House, Kansas City

Garland Avenue Methodist Church, located in a section of Kansas City known as East Bottoms, near the Missouri River, was for a number of years the center of community activities conducted by volunteer workers. The community was composed of Americans who worked in railroad shops and nearby industrial plants and of Belgians and Mexicans who engaged in truck farming. For a number of reasons the little church was without a pastor for several years, and the Board of City Missions voted in 1927 to secure a full-time worker for this area. They were fortunate in having a succession of well-equipped workers, and gradually the project began to take on the aspects of a full-fledged community center. During the early days Miss Ola Gilbert, boys' worker at Institutional Church, gave part of her time to the development of a boys' work program in this area, and other Institutional Church staff members co-operated in various other ways. In 1932-33 the Board provided a larger, more suitable building for the work, and the center came to be known as Wesley Community House. At the time of unification this work had the approval of the sociological survey of the city and was maintained by two full-time resident workers, a part-time worker, and a strong group of volunteer and WPA workers.

The achievements of the Woman's Board of City Missions of Kansas City included not only these centers just described but also "The Boys' Hotel Association," which grew to be an institution because of the efforts of these women to care for the small boy wandering the streets. Another project was "The Octavia Hill Association," which provided clean, wholesome apartments at nominal prices for working girls. The records over the years tell of many other achievements of these women who early in 1898 declared their original purpose to be "devising ways and means" for the practical application of their belief in the Fatherhood of God and the Brotherhood of Man.

Wesley House, St. Joseph

Miss Frances Scott, deaconess, answered the call of the newly organized City Mission Board of St. Joseph, Missouri, in June, 1909, and within a few months a Wesley House was opened in a packing house community composed of families of many nationalities, predominantly Slav. One of the most obvious needs of the community was for a night school. Lacking space, equipment, and teachers for such an enterprise Miss Scott stormed the board of education with her pleas, until finally a new school was opened in the neighborhood. Within two months more than one hundred and fifty persons over fourteen years of age were enrolled. Almost immediately the building proved too small, and this became a recurring problem until permanent quarters could be built. Centenary askings included a request for a new Wesley House in St. Joseph, and the money, together with generous gifts

raised locally, made possible the erection of a beautiful two-story brick building opened on November 18, 1924. With the passing years the Wesley House community changed and the program changed to suit new needs. The depression brought serious problems to the community. The Junior League of St. Joseph provided a pure milk station at Wesley House and helped support the clinic. When the board of education gave up the maintenance of the night school, Wesley House was ready to take it over. When Kindergartens were made a part of the public school system, Wesley House kindergarten was closed and the space converted to a game room for young people. The Mother's Club, which had been the despair of early workers, grew into a most important and influential organization, and in later years held membership in St. Joseph's Federation of Women's Clubs.

Kingdom House, St. Louis

Although St. Louis responded first to the call of the May, 1893, convention by immediately employing a city missionary, it was not until 1898 that the auxiliaries began experimenting with the institutionalizing of their work, and the first result was the outgrowth of a number of home mission efforts. At that time the Niederinghaus Mission, built and operated for a number of years as a Methodist Episcopal Mission, was turned over to Southern Methodist women for a trial period of one year. Although the work was deemed successful, the women voted to close it at the end of the year because of the difficulty of securing volunteer help. Early the following year a Baptist minister and his wife opened a small mission, the Open Door, which consisted of nightly services and the maintenance of rooms for homeless men. The Epworth League of Lafayette Park Methodist Church established a Sunday school at the mission, which was later maintained by the Board of Stewards, largely through the management of Mr. W. M. Sloan. Because of his enthusiasm and faithfulness the work soon came to be known as Brother Sloan's Sunday school, and later as "Sloan Mission."

In November, 1901, the women of St. John's Church began to help with the work, and in June of the following year a City Mission Board was organized and plans set on foot for the establishment of a settlement with Sloan Mission as the basis. Application for a full-time trained worker was made, and Miss Mattie Wright, Southern Methodism's first deaconess, was sent to Sloan Mission. Because of her almost insignificant physical appearance (she described herself as "a little old maid in a brown suit, carrying a straw suitcase"), the City Mission Board upon meeting her doubted her ability to do the needed work. They soon, however, discovered that she had an indomitable spirit and was capable of doing anything that needed to be done. To Miss Wright must go the credit for the growth and success of Kingdom House, as the center came to be called at Mr. Sloan's request.

In 1920 Kingdom House received \$50,000 from Centenary funds. This

money, together with money accruing from the sale of property and from bequests, formed a special fund which was used for an endowment and for property improvements over the years. At the time of Methodist unification title to the property, then valued at \$37,000, was held in the name of the St. Louis District Church Extension and Missionary Society of the Methodist Episcopal Church, South, under whose control the Woman's Board of City Missions functioned.

NORTH CAROLINA

Bethlehem House, Winston-Salem, had its beginning early in 1930 in the basement of Reynolds Temple Colored Methodist Episcopal Church, with Miss Marian Brincefield as the first full-time worker. On December 30 of this same year a new building was dedicated, and so early in its history Bethlehem House had a home of its own. During the ten years which elapsed between the establishment of this center and Methodist unification, Miss Brincefield continued to serve as director. The assignment of a group of NYA workers to the center in 1936 made possible a valuable expansion of activities. Later students from Bishop Tuttle School of Social Work and Religious Education were given field work at the Bethlehem House, and it was largely through the efforts of these young people that Winston-Salem's first Negro Girl Scout troop was organized.

Two phases of the program of this center were especially interesting and distinctive: the sponsoring of an annual Bible or Christian Culture Institute for church leaders of Winston-Salem; and the development of a strong day nursery program for children of working mothers. The nursery was in later years divided into two departments—one for babies and children under two years of age, the other for older pre-school children. The excellence of work done by these two departments is shown by the fact that in October, 1938, Bethlehem House received a day nursery license from the North Carolina State Board of Charities and Public Welfare, the only licensed day nursery for Negro children in the entire state.

OKLAHOMA

Miss Annie Trawick and Miss Elma Morgan established Wesley House in Oklahoma City in 1923. The City Mission Board purchased a substantial brick building with spacious auditorium, gymnasium, reading room, offices, clinic rooms, and kitchen. Adjoining this was a frame cottage which served as a home for the resident workers. Within the span of a few years the district around Wesley House doubled and then redoubled its population. There were not enough houses for the people pouring into the city looking for work in nearby oil fields, and tents, trucks, and wagon beds served as homes. Relief work with these families became the major task of Wesley

House, particularly when jobs were not available or when a catastrophe, such as a blizzard, struck.

Four important developments in the work came in the years immediately preceding unification: first, development of a summer camp program for Girl Reserves; second, the organization of a Community Council, which coordinated the work of various agencies; third, under the leadership of Miss Mary Nichols, head resident, a Community Improvement Club was organized which lived up to its name in a splendid way; and fourth, the appointment of a full-time pastor for the Wesley House, whose salary was paid by the City Mission Board. Since its beginning Wesley House had sponsored a Sunday school, and the coming of a pastor to organize a church was welcomed by workers and Sunday school members alike. The extension program of the house would not have been possible without the assistance of a large corps of volunteer workers from the Board, the University, the community, and from FERA.

SOUTH CAROLINA

Wesley Houses

The Wesley House movement in South Carolina came in response to the needs of workers in the mill districts. The first one was established in Spartanburg in 1908; another in Orangeburg in 1912; and finally another in Columbia in 1923. The mill owners supplied quarters for the first Wesley House in Columbia and for boys' work in Spartanburg. The latter was eventually taken over completely by the mill. Eventually the City Mission Board in Columbia acquired its own property in order to be able to hold religious services in the churchless community. In Orangeburg a Sunday school was started which later developed into a church.

Wesley House workers in the mill areas found the lack of education one of the great handicaps in the work. Consequently night schools were opened in Columbia and in Orangeburg. The head resident reported with justifiable pride when children completed grammar school or entered high school, for these were rare accomplishments.

The depression years brought increased burdens to the Wesley Houses serving these mill areas, where not only physical relief but also moral support was of tremendous importance. Among the women who contributed to the successful work in these centers were Miss Ruth Carryer in Columbia, Deaconess Sarah Regan and Miss Athalia Baker in Orangeburg, and Deaconess Annie Mutch and Miss Pearle Edwards in Spartanburg.

Bethlehem Center, Spartanburg

In 1930 a group of missionary-minded women, members of the Bethel Methodist Church of Spartanburg, who were aware of the needs of the Negro youth of their city, after discussing the matter with Negro leaders, decided to

open a Bethlehem Center. With financial assistance from other church members they rented a small house with space for a playground and employed Mrs. Lydia Rogers as their first worker. At the end of the first year Bethel Church withdrew its support because of the onset of the depression, but the Center did not close. Two residents of the community, Miss Frances Marshall and Miss Wilberta Marshall, struggled bravely and successfully to keep the Center functioning until times improved and a full program of work could be resumed. In 1936 when the Council sent Deaconess Berta Ellison to the Bethlehem Center, she found there "a living monument to volunteer service, perseverance, faith and prayer."

Under Miss Ellison's guidance Bethlehem Center moved forward in its community service. It provided the only kindergarten, playground, and clinic for Negro children in the city. With the help of various government agencies its program of activities was greatly enlarged. In 1938 the usual vacation school was followed by a six-weeks opportunity school which Miss Ellison described as "resembling a vacation school with one exception—an hour each morning was devoted to spelling, reading and writing for children who needed coaching for public school."

The Bethlehem Center in Spartanburg was sponsored by an interracial board which met monthly to plan and finance the work. One of the most cherished dreams of those who loved the Center was that it should someday be adequately and beautifully housed.

TENNESSEE

Each of the four major cities in Tennessee had at least two Home Mission projects, a Wesley House and a Bethlehem Center. In addition there was a Wesley House established at Murfreesboro, a town some thirty miles from Nashville.

Nashville

No city in Southern Methodism was so blessed with home mission projects as was Nashville. Perhaps this was appropriate in view of the fact that the Board of Missions and the Board of Christian Education, as well as The Methodist Publishing House, had headquarters there. From the point of view of need, Nashville was perhaps no better or no worse than other Southern cities which did well to secure and maintain one or two home mission projects supported by Methodist funds and leadership. One of the chief assets which made possible the presence in Nashville of four outstanding mission projects within the city limits, as well as an outstanding program of work in nearby rural areas, was the presence of numerous schools and colleges in the city from which volunteer help, under skilled faculty supervision, was made available. Bethlehem Center could scarcely have existed

without the help of fellowship students from Fisk University. Students and faculty members from Scarritt College were equally important, and Professor Louise Young served for years as chairman of the board and staff adviser at Bethlehem Center. Reports from other centers, such as Wesley House, Lucy Holt Moore, and Centenary Methodist Institute, year after year referred to their dependence upon student help from Vanderbilt University, Peabody College, the YMCA Graduate School, and later from the Nashville School of Social Work, as well as from Scarritt College. Rich resources of volunteer help were also available from various churches represented in the City Mission Board. The inauguration of training institutes for such workers was an important step in program improvement and extension for work in Nashville. During the depression years government agencies, accessible because Nashville was the capital of the state, enriched and strengthened work in all of the mission projects of this area.

City mission work in Nashville had the advantage of having already in existence the Woman's Parsonage and Home Mission societies which could function in response to the challenge of the famous St. Louis Conference of 1893. Immediately Misses Tina and Emma Tucker were employed as city missionaries. In addition to their work of visitation and evangelism, the sisters were effective in rescue work, and in 1894 the Nashville societies purchased and dedicated as a center a cottage which they called the "Door of Hope." In 1895 when Miss Emma Tucker was transferred to Atlanta, Mrs. S. S. Booth helped Miss Tina with work at the "Door of Hope." As the work expanded, it was decided to open an industrial school and kindergarten near Fillmore Street Mission Church, and Miss Louise McHenry was placed in charge. When in 1901 a change of property became imperative, Mrs. R. W. MacDonell, who had been general secretary of the Home Society scarcely a year, persuaded the City Mission Board to throw all resources into the establishment of a settlement, which was the first church settlement to be established in the South.

A house which had once been a poolroom was rented and renovated for settlement work, and in September, 1901, Miss Minerva Clyde and Miss Martha Frost went to live as good neighbors in a community choked by poverty, ignorance, and sin. So successful was this venture that in less than six months 91 children were in kindergarten and 150 girls were taking classes in sewing, cooking, housekeeping, and physical culture, and many boys were given a chance to go to school at night, with games and music helping to make the experience more enjoyable for them. A library was accumulated and over 150 young men attended the reading room regularly. The work outgrew the small quarters, and in 1914 a new \$17,000 Wesley House was completed. Certain areas of Wesley House work became in themselves so important that they formed ultimately into separate centers. The Lucy Holt Moore Community Center, which had begun as "Mary

Helm Kindergarten," was one of them. A second extension center, known as Wesley House Annex, in a downtown neighborhood was transferred to Elm Street Methodist Church and became a part of a church-centered community development program. A third outgrowth of the Wesley House program was the organization of the Hermitage Avenue Methodist Church, which came as a direct result of prayer services held twice weekly over a period of three years, sponsored largely by the Wesley House staff, especially Miss Lora Long. Two other churches, Fillmore Street and Humphrey Street, bore a close and intimate relationship to the work of Wesley House.

The Lucy Holt Moore Community Center became one of the most important works in the Methodist City Mission program. It began when Miss Bessie Allen, then head resident of Wesley House, conceived the idea of having a kindergarten in the Humphrey Street area, a close-knit industrial community. A building next door to the Humphrey Street Methodist Church was rented in October, 1918, and the Mary Helm Kindergarten opened with Miss Mary Hasler as teacher. For three successive years a different dwelling had to be secured because there was no money for rent during the summer months when the kindergarten was closed. Finally Miss Allen appealed to Mr. John Moore of Nashville, asking him to donate a lot on which a building could be erected. He did this in memory of his wife, Lucy Holt Moore, who had once been president of the City Mission Board. With the help of many friends a small frame building was erected in November, 1921. The following February the house was dedicated and presented to the City Mission Board free of debt. Under the leadership of Miss May Coburn the work grew to include activities for other age groups than kindergarten, and the need for larger quarters became increasingly apparent. Finally a new brick building was erected and dedicated in December, 1930. By 1940 two deaconesses—Miss Emma Burris and Miss Pauline Smith—were giving full time to this center.

Methodist work in Nashville is uniquely represented by the Centenary Methodist Institute, which began as Warioto Settlement in 1907 under the leadership of the Methodist Training School of Nashville on property donated by the Warioto Cotton Mill Company. Located in an industrial section of the city Warioto served families of employees of the bag and cotton mills, snuff factory, hosiery mills, spoke and handle factory, and carpenters, blacksmiths, and other tradesmen living in the crowded community. Under the direction of Miss Estelle Haskin, Methodist Training School students assisted in conducting various clubs and classes at the settlement. When the Training School closed in 1915, the work at Warioto was carried on by the Methodist Union of Nashville, an organization composed of both men and women representatives from each of the Methodist churches of the city. In 1922 sufficient Centenary funds were received to erect a new building in close proximity to the Monroe Street Church, and the name was changed to

Centenary Methodist Institute. For a time the pastor of Monroe Street Church, the Rev. J. R. Stuart, was also superintendent of the social center, so that the closest possible relationship existed between the church and settlement work.

Through the years the Woman's Board of Home Missions, and later the Woman's Missionary Council, appointed deaconesses and home missionaries to this center, and the local Woman's Board of City Missions was helpful and interested in its progress. When Scarritt College was moved to Nashville, it was possible to re-establish a training-school relationship with the Institute, which strengthened the interest of the Woman's Missionary Council in this work. In 1929 the Methodist Union voted to turn over to the Woman's Board of City Missions responsibility for the management of the work at Centenary, although the Union continued to share the financial responsibility.

For many years a Good-will Industries department was a distinctive and important phase of the work at Centenary Institute. During the depression the need for work of this type was increased so sharply that in 1933 it was placed under a non-sectarian board and moved to larger quarters where its work could be properly expanded. This move was good both for the Good-will Industries and for Centenary, for it released badly needed space and made possible an expansion of settlement activities designed to meet the desperate needs of the unemployed. Like Wesley House, Centenary had its extension work, chief of which was at Scovel Street, which made possible a kindergarten and other activities for a community composed of families living in tin-can shacks, house boats, and houses built along the muddy river banks. Another interesting feature of the work of CMI, as it came to be known, was the clinic which was for years conducted in co-operation with the Public Health Department of Nashville. In 1934 Vanderbilt University Hospital established a model demonstration clinic at Centenary and worked with the Public Health Department in maintaining this phase of the center's community service.

Among the colored population of Nashville great services were rendered through the Bethlehem Center. Long before the first Bethlehem Center was opened in Augusta, Georgia, Mrs. Sallie Hill Sawyer, a devout member of the largest Colored Methodist Episcopal Church in Nashville, appealed to a group of women connected with the Methodist Training School, asking them to start work among the people of her race like that which was being carried on in Wesley House. Mrs. Sawyer asked specifically that a sewing class be held in Capers Chapel, her church, and through the co-operation of Miss Estelle Haskin of the Methodist Training School, this class was begun right away. As winter approached, the problem of heating the church, coupled with the shortage of materials with which to carry on the school, led to the discontinuation of this project. Several attempts were then made to give help to neglected Negro children, but lack of suitable building or

funds made this work only a series of temporary projects. Finally, however, in 1912 a kindergarten was opened in the basement of a Presbyterian church with the help of Miss Haskin and Miss Kate Hackney of the Training School. With the aid of volunteer workers a sewing school, story hour, and mothers' club also became a part of the program of work.

So successful was this project that the following year the Tennessee Conference Woman's Missionary Society, of which Mrs. Hume R. Steele was then president, appropriated \$1,000 for this work. The best house available, a deteriorating ante-bellum home, was rented and renovated, and Mrs. Sawyer became the joyous house mother of Nashville's Bethlehem Center. Although "Mother Sawyer" lived only five years after her dream was realized, to her goes the honor of having helped to start a great forward movement for the people of her race.

For several years after its beginning Miss Estelle Haskin represented the Woman's Missionary Council as supervisor of the Bethlehem Center work, assisted by Mrs. Daisy Myers, deaconess, Miss Emily Olmstead, who later became a deaconess, and by a succession of splendid kindergarten teachers and students from both Fisk University and the Nashville Training School. In 1918 Deaconess Rosa Breeden became supervisor of the work. In 1921 a lot was purchased for the Center and in 1923 a new main building, built with Centenary funds, was dedicated and named Haskin-Sawyer Building in honor of the two founders of the institution. In 1931 a spacious gymnasium was erected which doubled for an auditorium for large community gatherings as well as for events sponsored by various Negro athletic groups throughout the city. Ideally located on Cedar Street (later called Charlotte Avenue) in the midst of a Negro community of nearly 20,000 inhabitants, Bethlehem Center filled a great need for service in the city of Nashville.

With the coming of Miss Margaret Young as head resident in 1926 a new project was launched locally which resulted in the purchase of a beautiful forty-eight acre camp site twenty miles from Nashville and became the first and only summer camp for Negroes in all of middle Tennessee. Another phase of work which proved a great asset to the center was a joint agreement between the Woman's Missionary Council and Fisk University for fellowships to be made available to outstanding Fisk students in the Social Science Department, enabling the students to live at the center and receive room and board free of charge in exchange for a stated number of hours' work there. Schedules of work were made to fit into class schedules, so that the work at the Center broadened but did not interfere with the study program at Fisk. A number of the fellowship students became full-time staff members at the Center upon their graduation from Fisk University. The health program of the Center was supported by the Meharry Medical School in a similar practical way.

Bethlehem Center, in true Nashville tradition, had its extension work

located in South Nashville in a building supplied by Walden University. This work was discontinued in 1923, but was begun again during the depression when Miss Annie Rogers was deaconess in charge of girls' work at Bethlehem Center. Drawn to the community because of the high rate of delinquency there, Miss Rogers thought first of opening a playground, but no space could be found in the densely populated area. Finally the superintendent of city schools gave his permission for the use of Cameron School for an after-school program of community work. Pioneering in these and many other areas of community betterment Bethlehem Center continued to deserve the high compliment paid it by Mrs. R. W. MacDonell, who in 1915 declared, "The Bethlehem Houses in Augusta and Nashville more nearly fulfill the function of a settlement than any other of our social centers."

Wesley Houses in Other Tennessee Cities

Although an unsuccessful effort was made to begin city mission work in Chattanooga as early as 1894, and in Knoxville in 1902, no continuing project was started in Tennessee until ten years after those in Nashville were underway. A center for activities was to be had in Memphis as early as 1903, but it was not until September of 1907 that Miss Fronie Webb and Miss Kate Hackney, assisted by Miss Edna Walden of Memphis, were available to begin work. A Wesley House was opened in Knoxville in January, 1909, with Miss Hettie Steward as head resident and Miss Sue Herrick as director of the kindergarten. The Wesley House in Chattanooga was opened for permanent work in 1912 under the direction of Deaconess Elizabeth Taylor, assisted by Mrs. Paul Jones. The following year the Rev. Paul B. Kern, the local pastor, led in the establishment of a Wesley House in Murfreesboro with Miss Laura Summers as head resident.

The Wesley Houses were similar in many ways, and yet they retained a flexibility to meet the peculiar needs of the communities they served. Although the centers were generally in industrial areas where underprivileged American workers lived, in the early days of the work in Memphis the center there was in a downtown district composed of crowded tenements and rookeries, occupied by Italians, shantyboat people, a few Protestants, a large community of Catholics, and an even greater number of Russian Jews. It was from this last group that objections to the Wesley House work came, and rival classes and kindergartens were opened for Jewish children. A class in English for the Jewish mothers, however, was so gratefully received that it served to obviate some of the objections. Eventually the center was moved to a large industrial area in North Memphis.

The program of activities in all centers included some form of educational opportunity for the community. In Memphis there was the class in English taught to Russian mothers; in Chattanooga an adult education program was initiated in co-operation with the WPA and the city board of education; in

Knoxville and Murfreesboro educational opportunities were provided for youths whose schooling had been interrupted to earn a living.

Other services of the centers included a community improvement program. The Goodwill Department was an important part of the work of the Chattanooga Wesley House, and both Chattanooga and Murfreesboro put great emphasis on self-improvement projects in underprivileged areas. In Chattanooga, in a drive spearheaded by the Wesley House Mothers Club, a nearby area was transformed from "Hell's Half Acre" to "Sunshine Acre." With the help of city trucks trash was carted away, the area cleared, and vegetable and flower gardens planted. Individuals were then helped and encouraged to renovate their own homes. In Murfreesboro the garden club and a men's civic club were instrumental in changing the face of the community. They appeared before the City Council with sufficient protests to secure improvement in sanitation facilities and to have beer joints and dance halls removed from the neighborhood.

Bethlehem Centers in Other Tennessee Cities

It was not until 1922, ten years after Bethlehem Center in Nashville was a going concern, that Chattanooga, led and inspired by Miss Mary Caldwell of Centenary Methodist Church, started a similar project. The work was begun in the basement of Phillips Temple, a Colored Methodist Episcopal church. Later Miss Caldwell gave a house and lot near the church for a permanent location. The house was remodeled and made adequate for the enlarging activities of the Center.

In outlining and constructing the program valuable assistance was given to the board and to Miss Mary Rowe Moore, first head resident of the Center, by Mrs. Selden Bryan of the Wesley House. Vacation schools, scout troops, and a weekday program of religious education for boys were only a few of its varied activities. Temporarily closed during the depression, the Center was reopened by Deaconess Martha Stewart in 1935 and was well established at the time of unification.

When the Woman's Board of City Missions of Memphis opened its Bethlehem Center in the fall of 1935, it was able to profit by many advancements which had been made in interracial work. Beginning with a large house and a community of 50,000 Negroes, Miss Ruby Berkley, the first director, sought the advice of both white and Negro women before starting her work with children. Three well-equipped Negro staff members were secured for the work, including a young man college student who was placed in charge of two boys' clubs. A full program of activities for all age groups developed rapidly, including a well-baby clinic, a woman's missionary society, and a Sunday afternoon forum composed of young men and women who were college students or graduates. Not content to have just one vacation school at the Center, Miss Berkley sponsored vacation schools of two weeks each in

three different Negro churches in the city, and added a fourth the following year. An extension kindergarten, known as Hyde Park Kindergarten, was also begun in another thickly populated Negro section. Reports refer repeatedly to the splendid co-operation given the Center by the churches of Memphis, both Negro and white, and by the women of the Memphis Conference. Faculty members of Le Moyne College were also keenly interested in Bethlehem Center and initiated a program of directed field work which made students available for volunteer service.

TEXAS

City mission work in Texas probably had its origin in Houston, where soon after the St. Louis Conference of 1893 Miss Lizzie Collins was employed to work as city missionary among the Mexican and Italian people of the city. After her death Mrs. W. A. Ogden served until 1898. Fort Worth, likewise, had a city missionary, Mrs. Nettie B. Hathorn, who served from 1900 to 1902, after which work was postponed. The first permanent city mission work was begun in Dallas in 1902 when the City Mission Board was organized by Mrs. L. H. Potts. Most of the work in Texas was directed to the needs of the Mexican population. The only Negro work which the Woman's Missionary Council supported was through the appointment of deaconesses as teachers and supervisors in kindergartens for Negro children in Dallas, a project of the Woman's Interdenominational Organization.

Dallas

The city of Dallas had as its unique good fortune the privilege of having Miss Estelle Haskin as the first head resident of its Wesley House, which was located in an area blighted by saloons and houses of ill repute. Until she was appointed as City Mission Board visitor two years later, she had "the experience . . . of living with the community rather than in it, but it proved to be another demonstration of the power of personal contact." Before permanent quarters were acquired, a call came for help from the heads of a cotton mill and a packing company in South Dallas, and the center was moved to the new area. In spite of an expanding, successful program it was decided during the depression years to close Wesley House and direct what funds were available to Mexican work in the city. At least two of the important phases of the work begun by Wesley House lived on: a church which was organized in 1915 and which had by this time become self-supporting; and the Goodwill Industries, which eventually branched out to become independent and interdenominational.

In 1906, before Wesley House moved to the cotton mill district, the City Mission Board of Dallas purchased Hope Chapel, a former mission church of the Methodist Episcopal Church, and the Rev. Edward Barcus, pastor of one

of the Dallas churches, helped to organize the Hope Methodist Episcopal Church, South, which had at first only ten members. Early in 1908 an advisory board, consisting of three men from each of the Methodist churches in Dallas, was organized, and through the efforts of this group a lot was purchased and Hope Chapel moved to a more accessible location on McKinney Avenue. An addition was built and the church was named Wesley Chapel. New rooms gave space for kindergarten, clubs, office, clinic, baths, and surplus funds were sufficient to equip a playground.

When Wesley House moved to the cotton mill center, Mrs. Ida Reeves was left in charge of the work at Wesley Chapel, but her health failed soon after and the work was closed. When Deaconess Rhoda Dragoo came to reopen the work in 1910, conditions were so shocking that the board members were reluctant to let her live in the area. She held prayer services, clubs, clinics, ministered to the needs of the people as best she could, but the going was hard. However, by 1912 Miss Dragoo wrote a jubilant report: a segregated area had been defined and in it no woman could be detained against her wishes; boys under sixteen and girls under eighteen were denied access to the region; white slavery had disappeared; wine rooms had been abolished, and children could not enter beer parlors or saloons; and best of all, the sale of drugs had been eliminated. The transformation was almost unbelievable.

Following this general clean-up the community became largely Mexican. Then with the rapid industrialization of the area the Mexicans moved out and the City Mission Board, deciding to move with the people, sold Wesley Chapel in 1922. The Mexican work in Dallas was then carried on at the Mexican Mission and the Wesley Community Center. The mission was the work set up by Miss Dragoo for the people whom she had followed to their new homes, and Little Mexico, the community served by the Mission, contained hundreds of people who lived out their lives with no contact with the English-speaking world. The needs of Mexican people all over Texas were very much the same. They held the most menial of jobs and were the first to become unemployed in a crisis; ignorance and superstition, as well as poverty, contributed to deplorable health conditions in the group; lack of language facility made it difficult for many to adjust socially; the inconsistencies between life of the older generations and the world in which the younger people were living made necessary much help in adjustments; and above all, they needed churches of their own where religious training and development might be possible. Consequently the program of Mexican work developed to meet the greatest need in a given place.

At the Mexican Mission Dr. Frank Onderdonk assisted in organizing a church. In Little Mexico a clinic was one of the greatest needs, and this was followed by the establishment of a supply department which developed into a Goodwill Industry. Home evangelization was begun by a Mexican-born

woman, Mrs. Maria Moreno, who organized an extension work known as the Floyd Street Mission.

The last project undertaken by the Dallas City Mission Board prior to unification was the opening of work in a suburban area known as West Dallas. Gravel pits, a cement plant, and metal works furnished employment for about a third of the people. Half of the others were described as WPA workers, and the remainder were on direct relief. They lived in unbelievable habitations without running water. Work was begun in 1935 in a rough board cottage. By 1939 this center, known as Rankin Community House, had two frame buildings—the Rankin Chapel and a combination residence and Sunday school. In addition there was a hollow tile recreation building containing a gymnasium and two club rooms, made possible by \$4,000 from the Week of Prayer funds for 1938. Miss Lois Tinsley, the first deaconess appointed to this work, was head resident at the time of Methodist unification.

El Paso

The last work with Mexicans to be opened in Texas was the Mexican Community House in El Paso. The city for many years fluctuated between Home and Foreign missions. The beginning of a definite relationship of the Home Department of the Woman's Missionary Council to this work was in 1926 when \$1,500 was appropriated to Juarez Annex of Lydia Patterson Institute, a co-educational branch of the school maintained by the General Section of the Board of Missions, and moved to El Paso when government restrictions in Mexico threatened its existence. In 1929 a center was opened with Miss Josephine Berglund as head resident, assisted by Misses Nell McClain, Carolyn Porter, and Sarah Lowder. A local advisory board was formed to provide practical help and advice on many points. The early formation of a Boy Scout Committee, composed of El Paso businessmen, was also of great value to the work. Besides help received from many local sources, the New Mexico Conference Woman's Missionary Society stood by to aid in many ways, giving about \$500 in cash and furnishings for the building the first year.

One of the most interesting phases of the program at the Mexican Community House was experimental work done with retarded children. In some cases a thorough physical examination resulted in the treatment and cure of some energy-crippling disease. Excessive timidity caused from a lack of familiarity with the English language was often a handicap to otherwise bright children. The extra personal attention helped many children to make better adjustments in the crowded public schools where all too often it was impossible for teachers to give individualized help to their pupils.

In many ways the settlement sought to bridge the gap between the conservatism of the older generation and the new-found freedom of the young. Through handcraft classes the arts in which Mexican people excelled were

cherished and perpetuated. Their love of music was fostered; and by recognizing special festival days and fiestas the traditions and folklore of the past were preserved and the youth came to appreciate the rich Spanish-Indian-American heritage which was theirs. Many problems faced by the Mexican adults and youth were intensified in this border town, but at least some of these troubled people were made to feel a helping hand inside the four walls of the red brick building called "Mexican Community House—*Un Centro Cristiano*."

Fort Worth

The Wesley Community House in Fort Worth was opened by Miss Eugenia Smith in 1911, three years after the City Mission Board was reorganized. Located in a polyglot community near the packing houses, the center carried on an extensive church program. At one time it provided space for a Bohemian congregation, a Latin-American congregation, and a Sunday school for all nationalities. Eventually the Latin-American group predominated, and volunteers from the Mexican church, as well as from Texas Wesleyan College and Texas Christian University, enabled the staff to carry on an extensive program. Among its numerous activities was the promotion of opportunities for higher education for capable young people and of musical training for the talented. The latter program was sponsored by Mrs. Earl Downs, who gave unstintingly of her time in volunteer service, and the Fort Worth Conservatory of Music.

Houston

In June, 1900, the City Mission Board of Houston was reorganized under the presidency of Mrs. I. M. E. Blandin, with Mrs. Elizabeth T. Dupree as city missionary. By 1904 a settlement house was underway, with Miss Vera Billow in charge, assisted by Miss Mary Swope, who gave her services without remuneration. The Rev. J. W. Moore, pastor of Shearn Methodist Church, worked closely with the project, lending both staff and space in the church building when necessary. When the settlement, which came to be called Wesley House, was moved, the McKee Methodist Church served it in the same way.

The coming of Miss Mattie Wright to Houston in 1907 brought many changes to the center, one of which was the inclusion of the Co-operative Home into the program of Wesley House. Eventually it was the Home which retained the new building which was erected and the Wesley House moved nearer the Mexican community. In 1920 Miss Minnie Davis, who had taught for several years in schools in Mexico, was secured to head the work with Mexicans. It was carried on largely in a little Mexican church which had been purchased with funds from St. Paul's and First Church. By 1930 the Mexican population in Houston had increased to such an

extent that the City Mission Board rented a nine-room residence, and Wesley House came into being again. Although other racial groups moved into the community, the center directed its program primarily toward the Mexicans. The countless services rendered were the same as those found in other Wesley Houses, and the same spirit of love given and received was evident. As deaconess Eugenia Smith wrote:

The tie between our home and theirs has been very warm and tender. We love to serve them. They come to us with their joys and sorrows. We are the connecting link between them and American life, and between them and the Church. . . . Our pastor of the Mexican Church says that nearly all who have come into the fellowship of the church have first been touched through the Wesley House.

San Antonio

The organization of the San Antonio City Mission Board in March, 1911, is credited largely to the efforts of Mrs. A. W. Shaw, who served as president of the West Texas Conference Woman's Home Mission Society. That autumn Miss Ella K. Bowden, a deaconess, was sent to aid in the opening of a community center for Latin Americans of the city. On May 13, 1913, a large rented house properly furnished and equipped was opened, and San Antonio's first Wesley Community House became a reality. Mrs. Almeda Hewitt, a deaconess, became head resident of the new center, leaving Miss Bowden free to devote her time to home visitation and club work. The existence of a strong, self-supporting Mexican Methodist Church within calling distance of the Wesley House was a great asset to the workers. They in turn assisted in the organization of a welfare society composed of forty women and young ladies of the church who served Wesley Home in many ways. Young men also gave splendid leadership for boys' work at the center.

In all of the activities of the center the closest possible co-operation was maintained with departments in the related city welfare agencies. The City Department of Health was generous in providing nurses for the clinics; doctors of the city were liberal in their gift of service. For many years Wesley House maintained the only free dental clinic in San Antonio. During the depression years the center served as a distribution point for milk and bread provided to the people by the dairies, bakeries, and other organizations. It also served as an employment agency and was of great help in providing clothing for them at small cost, or free when necessary.

In several respects the work with Mexicans in San Antonio was different from other cities. San Antonio was not industrialized, and the Mexican population had been a normal part of the city's growth. Some of the Mexican families living there date their San Antonio ancestry back for many generations, often prior to Texas independence. Some such families rose to places of great influence; others did not venture beyond the adobe walls they called home. Wrapped in ignorance, superstition, and fear, they tried to beat off or

ignore the pressure of a world changing about them. It was to the children of families such as these that Wesley House made its greatest appeal and most lasting contribution.

Not far from San Antonio, in San Marcos, the Presbyterian Church opened a Latin American social center in 1927. After supporting the work for four months, the Presbyterian Board of Missions sought to make it interdenominational and to secure its support locally. Three years after this struggling beginning the San Marcos women appealed to the Methodists for help, and the center was adopted by the Woman's Missionary Council. This appeal was made with the full consent and approval of the Presbyterian Board, and the members of that denomination remained among the most interested of the local workers who helped with the services at the social center. Miss Mattie Cunningham was sent as the first Council deaconess to have charge of the work. From the beginning the project in San Marcos served as an excellent example of co-operative endeavor, having the support and active participation of various church and civic groups, of the State Teachers College, and of outstanding Latin-American citizens of the community.

VIRGINIA

City mission work did not begin in Virginia until after the turn of the century, when three City Mission Boards started work at about the same time: Portsmouth in 1901, Richmond in 1902, and Danville in 1909. Miss Helen Blair pioneered work in Portsmouth, having as a base of operations a large rented room. In 1909 a Wesley House with living quarters for the workers was provided. Portsmouth had no distinctive slum areas in the city, which made the scattered needy families hard of access.

The Wesley House was closed in 1912, and in 1921 the City Mission Board opened a Methodist Clinic and Welfare Center under Deaconess Aletha Graham. Finally in 1937 a new Wesley House was opened in an international area of South Portsmouth. Miss Florence Bradley opened the work in rooms made available by Wright Memorial Methodist Church. Americanization work, done largely through night school, became a strong feature of this work. The opening of a new Wesley Community Center in 1937 was one of the last projects to be undertaken by Southern Methodist women in the years immediately preceding unification.

The Board of City Missions in Richmond was organized in November of 1902 with Mrs. R. E. Michaels as president and Miss Margaret Curley, secretary. Two rooms at Methodist Institute, which was begun by the Methodist men of Richmond as a rescue mission, were given to the women for their use, and various clubs and classes were started for the girls and women who worked in Richmond's cigar factories. A Saturday afternoon sewing school for children was also organized. A systematic program of

visitation was set up and provision made for the relief of the sick and destitute. For more than four years the work was done entirely by volunteers. Finally in 1907 a Miss Davies from New York was secured to serve as city missionary; and three years later the Woman's Missionary Council appointed Miss Hattye Sellars to head Woman's work at the Methodist Institute. It served a community of between 2,500 and 3,000 whites and an estimated equal number of colored. One third of the people were foreign-born, with Jews and Syrians predominant.

In January, 1911, Methodist Institute was seriously damaged by fire, and work had to be moved to temporary quarters. In September, 1912, a new plant, composed of two centrally located buildings valued at \$31,000, was ready for occupancy. The work for men and boys at the new center continued to be under the direction of the Men's Board, and that for women and girls under the direction of the Woman's City Mission Board. In October, 1922, at the annual session of the Virginia Conference, Trinity Church, the mother church of Richmond Methodism, and Methodist Institute were made one appointment, and shortly thereafter the Methodist Institute property was deeded to trustees of Trinity. A Goodwill Industries was organized, and work in the woman's department continued along its original lines. The combined work was placed under a newly organized City Mission Board composed of both men and women.

One of the youngest institutions related to the Woman's Missionary Council prior to unification was Bethlehem House in Richmond. When it was opened in October, 1937, the staff consisted of WPA and recreation leaders. An appeal to the Woman's Missionary Council resulted in the appointment of Deaconess Frances Howard as director of the new center. Like other centers organized at this time, an interracial advisory board greatly facilitated the planning and execution of the program.

The Board of City Missions in Danville was organized in August, 1909, and scarcely one month later Miss Annie Bass, a recent graduate of Scarritt College, began her work under the Board. In her report for that year Miss Bass gives us an interesting glimpse into the processes which made possible the rapid development of this work:

After graduating at Scarritt Bible and Training School in May of last year, I came home to spend my vacation; and I had not been in Danville long before I received a letter from Mrs. R. W. MacDonell urging me to try to organize a city mission Board here. I thought over the matter for quite a while, talked to a number of my friends who seemed to favor the work, and then asked Mrs. W. G. Catlin, one of our deaconesses who was spending some time with her family in Danville, if she would make a talk on the work of a city mission board. Then we had a called meeting of the ladies from all of the Methodist Churches of our city. . . .

After her talk a vote was taken, and it was decided to organize a Board here. Then our officers were elected, and I was employed as city missionary. A few days

after the organization of the board, the officers met, and after agreeing upon the special forms of work to be undertaken, divided the members of the Board into five committees, each member of the Board being on some committee.

The decision of the Board was that work should be focused in the industrial section of the city, known as Mechanicsville, where the Main Street Methodist Church had a mission chapel, but that as much as possible work should be done for the advancement of Christ's Kingdom all over the city. This last provision accounts for the widespread range of activities undertaken by Miss Bass during her first year's work, which included city-wide visitation as well as club activities at the center.

The Wesley House building at 626 Upper Street, which was secured by the building committee of the Board from the Riverside Cotton Mills, was strategically located near the mission chapel. Renovation and periodic improvements to the building were sometimes financed by the Riverside and Dan River Cotton Mills, sometimes by the City Mission Board, and sometimes help came from the Virginia Conference Board of Missions. In 1927 the mission chapel was replaced by beautiful Sledd Memorial Church, which supplemented and enriched the work of the community center and was in many ways closely related to it. In one of the last reports received from the Wesley House by the Woman's Missionary Council, Miss Margaret Hodkins, head resident, wrote that greater interest in the activities of the center was being shown than ever before. She accounted for this in part by the fact that the mills were operating only three days a week, and the people had more leisure time than usual. An outstanding group at that time was a wide-awake men's club with eighty-five members, which made real progress in bettering conditions in their community.

OTHER CITY MISSION PROJECTS

Records from the beginning of city mission work in the Southern Methodist Church up to the time of Methodist unification in 1940 contain many interesting stories of other projects which claimed the attention and support of missionary women for varying lengths of time. Early in 1896 work was begun among factory girls of Selma, Alabama. Although lasting little longer than two years, it is significant that women of a small city began the work themselves and maintained it without outside help.

In faraway Helena, Montana, work was begun in November, 1896, with Mrs. C. A. Price as city missionary. Although the work was closed for lack of a trained worker, local women staunchly maintained the work themselves for a number of years.

Lynchburg is credited with having been the first to attempt city mission work in Virginia. Records tell of a City Mission Board, organized in 1897, which projected work for a brief six-month period, to be discontinued because

of lack of trained workers. Close on the heels of Lynchburg came Norfolk, where the City Mission Board in 1899 secured the services of Miss Mary Ogilvie as city missionary and rented a three-room flat for community activities. After Miss Ogilvie's transfer to Louisville in the fall of 1903, the Norfolk board disbanded, to be briefly organized again almost ten years later. But again in 1914 shortage of workers made impossible the development of projected plans.

In Roanoke, Virginia, the Norwich Community Center opened in 1921 with Deaconess Daisy Duncan as head resident. In 1923 the Morice Twine Mill Company gave a large thirteen-room house for the work; but the last report of this work, written by Miss Johnsie Hobson, was received by the Woman's Missionary Council in 1927.

The West Texas Rescue Home, later known as San Antonio Mission Home and Training School, was founded in 1895 by Mrs. M. L. Volino, who gave her beautiful home and its furnishings, together with years of her personal service, to the work. While the Woman's Parsonage and Home Mission Society of West Texas helped in its support for a time, it came ultimately to be considered a project of the West Texas Annual Conference.

During the year 1896 a City Mission Board was organized in Macon, Georgia, with a day school for indigent children as their first project. The following year the Macon Door of Hope was opened, with Miss Ann Philipbar as its capable director. Later Mrs. F. M. Knowles served for twenty-one years as head of this important and helpful work. The Door of Hope was closed in 1924 pending provisions for a more suitable location, and for various reasons was never reopened. Another phase of work undertaken by the City Mission Board of Macon in 1911 was the opening of a series of community houses in several of the widely scattered mill communities of the city. For seven years the Bibb Cotton Mills provided buildings and aided generously in the support of this work, which grew to include three separate community centers with full-time resident staff members and separate programs. In 1918 the corporations operating cotton mills in Macon, wishing to participate in a co-operative plan for welfare work among their employees, withdrew their support of the church settlements, and they were closed.

In March, 1898, Augusta, Georgia, organized a City Mission Board which held two mass meetings in the interest of the work, and as a result two industrial schools for children were opened. For several years the work seemed to have been conducted entirely by volunteer workers. In 1903 reports indicate that Mrs. Fannie C. Moore was secured, and Augusta's Settlement Home began a full program of community activities. Later known as the King Mill Mission, and then as Wesley House, the Augusta center served the white families employed in cotton mill work for more than twenty years, at which time the cotton mills began to assume responsibility for the social and sometimes religious work among their employees.

In Asheville, North Carolina, the City Mission Board was organized in November, 1905, with Miss Josephine Guffin as city missionary. Although lasting only ten years the work proved valuable not only for the uplifting and redemptive work done with individuals but also from the point of view of its impact on social problems of the city. One of the outstanding by-products of Miss Guffin's visits to jails was the organization of a juvenile court and a reform school in Asheville.

Baltimore, Maryland, began work in 1908 with a City Mission Board of fifteen members, of which Mrs. H. C. Painter was president. Two kindergartens were opened, and work centered in two of the weaker churches of the city. The first deaconess assigned was Miss DeEtta Whitwell; and in the fall of 1914 Deaconess Wilhelmina Wahlroos was appointed and started a service which was to last more than eighteen years. Her work was done largely through the Wilkens Avenue Methodist Church, where a program of group work and home visitation ministered to the needs of a crowded metropolitan community composed largely of unchurched people. From 1927 until 1932, when she retired, Miss Wahlroos served as church deaconess to Wilkens Avenue Church, which gave her a more definite responsibility for the strengthening of the regular program of the church and Sunday school.

Under the sponsorship of the general Board of Missions and the Woman's Board of Home Missions a home for immigrants was opened in Galveston, Texas, directed by the Rev. J. F. Reifschneider. The erection of a government home on Pelican Island in 1912 eliminated the need for the mission institution; but the Woman's Missionary Council decided to retain a port missionary and chose Mr. Reifschneider to carry on his work, which continued until 1933.

In 1907 a seaman's rest was established in Gulfport, Mississippi, with the Rev. W. D. Griffin in charge. Besides affording a home for the seamen, this was also a social center and a place where religious services were conducted. During World War I so few seamen came to the port that the home was discontinued.

The two latest projects of the Woman's Missionary Council in the Home Department in La Grange, Georgia, and Little Rock, Arkansas, were only one year old at the time of unification. In La Grange Miss Cora Lee Glenn began work in the industrial areas, gaining the co-operation of the Methodist churches of La Grange and of the Calloway Mills. In Little Rock Deaconess Ruth Heflin inaugurated work with white people in a section of the city known as Squatters' Island, and with the unchurched families of Capitol View. She also aided in interracial work sponsored by the Urban League of the city.

Other cities which projected work with the full approval of the Woman's

Board of Home Missions, prior to 1911, and of the Woman's Missionary Council after that time, included: Jacksonville, Florida (1903); Pensacola, Florida (1904); Tyler, Texas (1904 and again in 1933); Rome, Georgia (1905); Bristol, Virginia, Galveston, Texas, and Lindale, Georgia (1907); Winston-Salem, North Carolina, and Rockingham, North Carolina (1908); Greensboro, North Carolina (1909); Greenwood, South Carolina (1911); Darlington, South Carolina (1912); Griffin, Georgia (1916); Charlotte, North Carolina (1917); Gadsden, Alabama Tri-City Board (1919); Dallas-Negro work (1925); Bryan, Texas (1928); Hopewell, Virginia, Decatur, Alabama, Pascagoula, Mississippi, and Kingsport, Tennessee (1930); Laurel Hills, North Carolina (1935); La Grange, Georgia, and Little Rock, Arkansas (1939). Some of these projects served temporary needs and were of brief duration. Others were gradually replaced by other civic or church organizations.

Aside from institutions owned and operated by the Woman's Missionary Council or closely related to it through Southern Methodist city mission boards and deaconesses, the Council aided in various ways to promote certain phases of city mission work not related to settlements or community centers. For many years, in spite of the shortage of workers, deaconesses were assigned to Methodist hospitals, to Travelers' Aid work, to orphanages, and to countless local churches as pastor's assistants, directors of religious education, parish visitors, welfare workers, and many other positions of service.

CITY MISSION WORK ON THE WEST COAST

One of the great tasks confronting Southern Methodist women in their city mission work was that of Christian Americanization of foreign-born groups. Floods of immigrants were pouring into the United States from other lands, and it was only natural that upon their arrival in a strange land they should seek to live near someone from their homeland who spoke their language and understood their old customs. In 1897 work was opened among the Cubans in Florida, and throughout the southern mill towns and the Texas border towns work with foreigners became an integral part of the city mission activity. However, the west coast offered a challenge in this particular field which aroused the interest of Southern Methodist women. Mrs. R. K. Hargrove, general secretary, visited the Pacific Coast in 1897 and was able to make an effective appeal for help for the Chinese and Japanese people living there. Japanese missions were opened in Oakland, San Francisco, and Stockton; and Chinese missions were begun in Los Angeles and Salinas.

Because in many places the public schools were closed to Orientals, the work of these missions centered in the establishment of night schools and

Sunday school classes. The true heroism of the city missionaries who carried on this first work is seen in the following excerpts from a report:

None but brave women would venture down those alleys and slums of darkest Chinatown where are hard-looking white men drunk with Chinatown whiskey. It is anything but pleasant for refined gentlewomen to enter houses where girls (slaves and worse) are to be seen with chalked faces, gaudy silks, and bejeweled head-dress, singing lewd ballads, while Chinese men play mora and drink samshu. Day after day Miss L. and her interpreters are seen climbing rickety stairs leading into sunless homes and windowless rooms, where patient women with babies strapped to their backs, drudge from morn till night, sewing overalls for ten cents a dozen. . . .

They have conducted every week Sabbath schools in squalid tenements where human beings lived packed like sardines. They have held over 1,200 Bible readings in Chinese homes, and a woman's prayer meeting at the mission on Friday afternoons. The day school is prospering, with an average of thirty pupils. A half of these come from Christian Chinese families and the other half from idol-worshipping ones. These native sons will be voters in a few years. Shall their education be pagan or Christian?

Several years after the work was begun, Miss Mary Helm visited the coast and rented suitable buildings for the missions and put competent teachers in charge of the schools. Through a partial correlation of the work with the general Board of Missions, Dr. C. F. Reid, returned missionary from Korea, was made superintendent of the Pacific Coast. During his term of service churches were established in the points selected by the women for mission work and at several new stations as well. In each case he placed a native pastor in charge and regular church activities were conducted. The first Southern Methodist Japanese church in America was organized at Alameda, California, and regular settlement activities were conducted there in a building named Mary Helm Hall by the Japanese people themselves.

After the earthquake of 1906 the four mission boards working in California divided responsibility, and the Korean work in the central and northern part of the state was assigned to the Methodist Episcopal Church, South. Fortunately, the Rev. Ju Sam Ryang, a young Korean student, had just reached this country, and when Dr. Reid appealed to him for help, he postponed his university work to aid in the establishment of churches for Koreans in the United States. For three years he preached, edited a Korean magazine, and set a high standard for his fellow countrymen in America. After completing his education he returned to Korea to become a minister and missionary and was eventually elected the first general superintendent, or bishop.

The effectiveness of the labors of the workers along the west coast is shown by the fact that the converts of their first missions later became the missionaries who opened new centers and were responsible for the spread of

Christianity among their own people. The names of the Rev. S. Y. Whang, the Rev. C. K. Kim, the Rev. David Lee, and Mr. and Mrs. William Acton are linked irrevocably with the Pacific Coast work. Oriental work on the coast was relinquished by the women in 1926, and the General Section of the Board of Missions gave Valley Institute at Pharr, Texas, and three day schools for Mexicans to the Woman's Missionary Council in exchange for the Oriental work. At the time of unification in 1940 the Council bore a direct relationship to only two institutions in California: Homer Toberman Settlement and Clinic of San Pedro, and Mary Elizabeth Inn in San Francisco. Wesley House, San Francisco, which had been started by Deaconess Mattie Wright as she waited for Mary Elizabeth Inn to open, had become an independent project, and no Council appointee was serving there at the time of unification.

The history of the Homer Toberman Settlement in Los Angeles is well worth recording, not only for the influence which it has had in the lives of countless people, but also as an example of the adaptability of the program of institutions to meet changing needs in a community. It also illustrates the unending extension of the influence of individuals through the gift of their money. Early in the history of Pacific Coast work Mayor J. B. Toberman, former mayor of Los Angeles, and his wife offered to help build a mission center in the Chinese section of the city. When this proved to be impractical, they were persuaded to give \$7,500 for the erection of the first Southern Methodist deaconess home at Sunset Boulevard and Custer Avenue. Additional gifts and the financial support of the Woman's Home Mission Society enabled them to build a three-story building, the second floor of which was set aside for a hospital. The building, which opened March 1, 1904, was named the Homer Toberman Deaconess Home in memory of the son of the benefactors. From the beginning the hospital department was self-supporting, helping to finance the numerous other activities of the center. Mr. Toberman left a legacy of \$20,000 with the hope that the hospital might be incorporated, but since new hospital regulations and city ordinances prevented this, the emphasis of the settlement had to be altered.

The Deaconess Home was not well located for a settlement; so a seven-room portable house was built on a lot in a community composed largely of Mexicans, with a scattering of Negroes, Italians, Russians, and nine other nationalities, and given to the Board rent-free for two years. This new Wesley House inaugurated a program of community activities and housed the Homer Toberman Clinic, moved from the old site. In 1913 the building which had housed the original Deaconess Home and Hospital was made into Homer Toberman Co-operative Home for Working Girls. This was a short-lived project, however, for a survey showed that most of the small-salaried girls lived in their own homes.

In 1921 money accruing from the sale of the Co-operative Home was supplemented by Centenary funds and other gifts and used for the purchase of a more adequate establishment for the Wesley House, which was then named the Homer Toberman Mission. The property, bought from the city of Los Angeles, was the city's oldest playground, covering two and one-half acres in the center of the Mexican section of the city. Besides the playground and open gymnasium there was a chapel with a seating capacity of four hundred, a library, several good club rooms, a large room for Good-will work, showers for boys and girls, offices, and an attractive cottage for workers.

The next sixteen years brought many changes in the Los Angeles work. The clinic became a dental clinic because of the urgent, unmet need in this field. The little Methodist church, which had been organized at the first Wesley House, extended its work to three additional communities where churches were built. When the residential area being served became industrialized, the settlement house extended its services to Belvedere, the largest Mexican community in the city. But obviously the location was becoming inaccessible to those served by the settlement, and the Homer Toberman Mission accepted an invitation to move to San Pedro in 1937. In addition to the regular settlement work in San Pedro a two-room club house extension was opened in a waterfront neighborhood known as Mexican Hollywood. Reports show the wonderful success of this venture:

Because many of these people are part-time migrants, leaving for the fruit fields when school is out and returning after the cotton is picked, the work is more complicated but also more interesting and challenging. The most recent development there is a community gardening project in which the group bought an old horse and harness, borrowed a plow, and on acreage provided free of charge by a near-by lumber company, has grown a fine crop of vegetables, melons and corn. . . . The well which was dug for irrigation is nearby and the irrigation ditches bordered with colorful flowers in true Mexican style. Because of their interest in the garden, some of the fathers have lost interest in drink. . . .

At the time of the transfer of properties from the Woman's Missionary Council to the Woman's Division of Christian Service, provision was made for money accumulated in the Homer Toberman Property Account to be used in securing adequate and suitable buildings to replace the temporary quarters. Of the more than \$45,000 held in the name of the Homer Toberman Settlement and Clinic, more than eight hundred dollars was the unused portion of the Alfter-Lacy bequest, insurance policies left by Miss Helen Alfter and Miss Margaret Lacy, so that two of these consecrated and devoted deaconesses continued to have a part in the progress of the work which had been dear to the hearts.

The work among foreign-born groups on the West Coast formed very much a part of the whole program of city mission work in the United States. In this work the Southern Methodist women have contributed in untold measure to the rehabilitation of many individuals and of many communities, and through these missions Christianity has been brought to people who, though living in a Christian country, had little or no access to its teachings.

Other Social-Evangelistic Work

CO-OPERATIVE HOMES FOR WORKING GIRLS

WHILE Methodist women in the early days of city mission work gave generously of time and effort to rescue work, they came increasingly to feel that prevention was the chief means of controlling social problems such as illegitimacy and prostitution. In the annual report of the Woman's Home Mission Society in 1899, Mrs. R. K. Hargrove, general secretary, wrote:

The enormity and hideousness of this social sin (prostitution) is appalling and awakens public sympathy, especially for its deluded and entrapped victims: but to cure this evil is a hopeless task unless the supply of unwary victims can be checked. In no way can this be done except by saving childhood and youth. Every village, town, and city yields this supply from innocent, giddy, friendless, and unprotected young life which is constantly being swept into this maelstrom of evil. Prevention! Prevention! should be the watchword of our Christian women. The working girl should be sought out, befriended, and blessed by the loving friendship of Christian women in our society.

Although the Louisiana Conference Society made an appropriation for the establishment of a boarding home for working women three years before Mrs. Hargrove's appeal, the first such home actually to materialize was Rebecca Sparks Inn in Waco, Texas, in 1902. This began a movement which resulted in the establishment of co-operative homes for working girls in many industrial centers of the South. In addition to affording a safe place to live, these homes provided an atmosphere conducive to Christian growth and development. Wholesome recreation, parties, picnics, regular birthday celebrations, concerts, and programs for special days provided entertainment and relaxation. Sometimes a glee club, dramatic club, or basketball team would receive special emphasis; another year a less spectacular literary club would be popular. Sewing classes seemed always to be in demand by the young women. Thursday evenings were set apart in many places as "at home" night, when the girls took turns inviting their ministers to dinner and having them bring some special message to the family group. Bible classes were never compulsory, but they were usually well attended, and in most homes the girls themselves planned Sunday vespers and morning devotionals. Weddings were a normal part of co-operative home life: showers and parties were given, and if the bride chose to be married at the home, every effort was expended to make the occasion beautiful and sacred. Annual homecoming days also became a regular feature: former residents brought their husbands and children to dinner and renewed old friendships.

Early in their endeavors the women recognized that homes which made it possible for young women to live inexpensively could easily become stumbling blocks to the securing of just wages for working women. But those charged with this particular work were constantly urged to guard against such possibilities by giving careful attention to the places of business where the girls were employed. Even in the face of such evident insight and care, some persons in the early days accused the church women of running cheap boardinghouses. It was recalled, however, that as true disciples of John Wesley they could do no less than alleviate as best they could the social problems of the day.

Although the general purpose of the co-operative homes was the same in all, variation could be found in their origins and support. Rebecca Sparks Inn in Waco, Texas, for instance, was originally presented to the Woman's Home Missionary Society for a deaconess home and training school. When such use for it was found to be impractical, the Council returned it to the City Board of Missions. The building was enlarged to accommodate a number of working girls and was named for Mrs. T. P. Sparks, an active Board member. When conditions in Waco changed in 1937, the Inn was closed, and the lumber was given to build a small Methodist Church, which perpetuated the name.

The Co-operative Home for Young Women, Houston, Texas, which opened in 1912 as an independent unit separate from the settlement house, was a result of the combined efforts of the City Mission Board and the businessmen in Houston. Deaconess Falla Richardson, who came to the Home as Industrial Secretary in 1913, spent two months in Houston as a factory worker and a clerk, learning first-hand the problems which residents in the home faced. As a result she was able through conferences with businessmen to secure better working conditions for some, higher wages for others, jobs for the unemployed, and promotions for those already working.

The unique service of Wesley Hall, Lexington, Kentucky, was to provide temporary rooms for transient women and children referred to the Hall by the Travelers Aid. The Co-operative Home, as it was first called, opened under the direction of Deaconess Frances Scott as a downtown rest and lunch room for working girls who had no place to go during the noon hour. Rooms for working girls whose low wages made it impossible for them to live in decent boarding houses and for school girls from the mountain areas were also provided. Another distinctive service was the opening of a night school for girls which was such a successful demonstration that the city eventually made provision for one.

Mary Elizabeth Inn, San Francisco, was unique both in its financial structure and in the service which it rendered. The beautiful home, built at a cost of \$150,000 to accommodate one hundred young women and eight staff members, completely furnished and with pantry filled, was presented to

the Woman's Missionary Council in 1914 as a gift from Mrs. L. H. Glide. In 1930 accommodations were increased when the Glide Foundation Building, with ten small apartments and thirty-six rooms with community kitchen privileges, was made available. In addition to these facilities Holiday House in Mill Valley, accommodating twelve persons, afforded a restful retreat for both staff members and residents. The Inn always supported itself, and since it operated on a non-profit basis, it provided exceptionally wholesome living very economically. The chief problem of Mary Elizabeth Inn was its inability in the early days to accept even a small proportion of the young women who applied to live there. This situation was eased somewhat as other civic and church groups provided similar residence clubs. Because of its location in San Francisco, Mary Elizabeth Inn became a veritable "international house": records show that girls from every state in the Union and from twenty-five different nations of the world made their home at the Inn at one time or another. Missionary work was supported by the Inn also, for not only were incoming students met at the docks and given their first introduction to American life by way of Mary Elizabeth Inn, but missionaries also made this their San Francisco home on their way to the field.

Wilson Inn, Richmond, Virginia, named in honor of Bishop A. W. Wilson, was opened by the City Mission Board in October, 1911. In the beginning the residents were largely girls who worked in the tobacco factories, shut in with the fumes and dust for ten or eleven hours a day. The Inn was continually being filled to capacity, and a change of location became necessary from time to time to secure larger quarters. An added service of the staff was the maintenance of a roster of suitable living accommodations in the city.

The Eva Comer Co-operative Home, Birmingham, Alabama, came into existence as the result of the searching of the City Board of Missions for a new project to support. It was decided that the greatest need was for a home for working girls. A handsome residence on Eighth Avenue and Eighteenth Street was found, and funds were being collected when Mr. B. B. Comer, a wealthy mill owner, gave \$25,000 in memory of his wife. In 1927, eight years after the project started, Mr. Comer, then governor of the State, set up a \$50,000 trust fund for the maintenance of the property. The women of the home, and during the depression years many girls were given refuge during periods of unemployment.

Jubilee Inn, Shreveport, Louisiana, was established early in 1928 when Methodist women were celebrating their Golden Jubilee by studying past achievements and making plans for the future. Some of the women of Shreveport became convinced of the need for a Christian home for girls working away from home. With its rapidly developing oil industry the little city was attracting girls from northeastern Louisiana and from nearby sections

of Arkansas and Texas who sought some means of earning their own living. As Mrs. Abel Bliss expressed the spirit of the women seeking to help these girls, "Out of the pressing need there grew a great plan, a great determination to rear in our growing city a house, a *home*, where our daughters, drawn to the city like moths to a flaming lamp, might come and try to work out the vision of their lives in a safe and sane environment, without scorching their wings." A City Mission Board was organized, and a Council representative made a survey of local living accommodations for employed girls receiving small incomes. In the fall of 1928 the Co-operative Home for Business Girls, as it was originally called, was opened, with Miss Mary Nichols, deaconess, in charge.

In addition to the co-operative homes described above, the Woman's Missionary Council was also interested in homes for working girls in Jackson, Tennessee, Corinth, Mississippi, and Savannah, Georgia. The one in Jackson soon became an interdenominational enterprise, and the other two were closed as conditions which brought them into being ceased to exist.

A unique project which attracted the support of the Council was a home and school at Greeneville, Tennessee, known as Holston Orphan's Home. This was founded through the personal efforts of Mrs. E. E. Wiley in 1896 and was significant in two ways: first, it was one of the early projects sponsored and maintained by a conference society, in this case the Holston Conference; second, it gives an impressive example of the sincere attitude of mind and heart characteristic of the officers of the woman's work from its beginning. Reading between the lines of the annual reports, it becomes evident that Mrs. Wiley gave up the presidency of the Central Committee in order to devote her time and personal services to the founding of a home for mountain children whose needs would not let her rest.

WORK IN MINING AREAS

Perhaps no section of the homeland offered greater opportunity for the demonstration of Christian love than did the mining areas of the Southern mountains. Poverty and sub-standard living conditions were general; disaster and tragedy were omnipresent; oftentimes foreign groups were hampered by language barriers; and more often than not organized churches were infrequent or non-existent. Into these forbidding areas went representatives of Methodist women, singly or in pairs. A large part of their time at first had to be spent in home visitation, so that the people could come to know them sufficiently well to have confidence in them. As group activities became possible, the mining companies often furnished buildings to house a community center. Sometimes the deaconess worked with the pastor of the local church; frequently, however, the Sunday school, young people's groups, and women's societies which were organized became the nuclei about which a church was later organized. There were variations, of course, in the types of

OTHER SOCIAL-EVANGELISTIC WORK

service rendered, but everywhere the need was great, and the workers sought to meet the need with whatever means were within their grasp.

An effort was made by the Women's Home Mission Society to establish work in mining areas when Miss Louise Whitman, and later Miss Dona Kate Rogers, was sent to Eckman, West Virginia, in 1901. Although this work was closed two years later, Eckman was included in the Bluefield District, Holston Conference, work which was opened by the Council in 1913. Deaconess Frances Mann and a nurse, Miss Lula Marsh, opened a base at Welch and worked out from it into the five neighboring counties. A District Advisory Board, composed of representatives of missionary societies within the district, aided substantially in the work, and the Council matched any funds which were raised.

Various points in this vast district were used from time to time as bases of operation, and permanent settlement houses were located at War in 1922, at Hemphill in the same year, and at Bradshaw in 1928. In each instance a succession of devoted workers saw the program develop until larger quarters were necessary, watched a church slowly emerge, and had the satisfaction of knowing that local leadership was helping to bring this about. The ministry to individual bodies and spirits, through disaster, depression, and despair could never be tabulated.

Another type of work developed at Amherstdale, West Virginia, which lay within the bounds of the Western Virginia Conference. In 1929 Miss Mary Ogden opened a Wesley House, and together with Miss Mary Stokes covered an area which included ten mining camps. They did home visitation, worked with church and Sunday school groups, and held story hours for children. As the years passed, the great emphasis was placed upon religious education in public schools, and by 1936 classes were being taught in twelve schools, three of which were Negro, reaching approximately 1,700 children. A commodious Wesley House was erected in 1939 with gifts from the women of the Western Virginia Conference and a portion of the Week of Prayer offering.

Methodist women maintained two other permanent projects in the southeastern coal fields. The Kentucky mining villages of Seco, Neon, Fleming, Millstone, Kona, and Haymond were included in pioneering work started by Miss Pattie Allen in 1930. During the depression years relief work occupied much of her time, but at least two churches, one at Millstone and the other at Sergeant, were nurtured into existence by Miss Allen. In 1937 Miss Obra Rogers began work in Buchanan County, Virginia, which was in the Holston Conference. A community center with its attendant activities was opened in an abandoned mission school building in Garden Creek, and the deaconess in charge taught religious education in the nearby high school.

A short-lived project was opened in Jenkins, Kentucky, by Miss Grace Jackson and Miss Julia Crutchfield in 1914. The Methodists discontinued

this community work, however, because it was a duplication of a YWCA program. Just prior to unification Deaconess Bithiah Reed Watts began a community program at Yancy, Kentucky, which developed into an inter-denominational community church, and Deaconess Cornelia Godbey began a similar program at Paynesville, West Virginia.

It was not only in the coal regions that the conditions of mining families attracted the active sympathy of Methodist women. In Mulberry, Florida, the heart of the district where 90 per cent of the nation's phosphate was mined, a co-operative venture was begun in 1938 on the part of the Florida Conference Society, the Lakeland District, and the Woman's Missionary Council. Miss Martha Almond, who began the work, made a detailed study of the area and co-operated to the fullest possible extent with the various civic, social, and religious organizations of Mulberry in setting up a program of work.

In 1914 Miss Daisy Duncan worked for one year among the families in two small iron ore mines on the outskirts of Attalla, Alabama. Although a Council appointee Miss Duncan's support came from the City Mission Board of Attalla.

West of the Mississippi River a large, and often mixed, foreign population dominated the mining areas. The second effort of the Home Missionary Society to begin work in mining areas came in 1908 with the sending of Miss Eugenia Smith to open a community house, which came to be known as Marston Hall, Thurber, Texas. The Texas-Pacific Coal Mines and a large brick plant furnished employment for a community of ten thousand, mostly Italians, Mexicans, and Poles. Mr. Marston, president of the coal company, provided a building, and the work was supported by the women of the Central Texas Conference. With the exodus of some workers following World War I and of others during the depression, the work was brought to a close in 1931.

In 1910 work was opened in the Lead Belt of Flat River, Missouri, among the eight thousand foreign families who depended on the lead mines for livelihood. Miss Zadie Royalty and Miss Connie Fagan were sent to work in this area, and the Lead Belt Mission Board purchased a house and lot in Flat River for the opening of a Wesley House. However the community center was not the complete answer to the needs of the area, for the people were scattered, living in ten distinct communities, most of which were too far away to be reached by the Wesley House. Early in 1917 the Wesley House was destroyed by a cyclone, and the tragedy was completed by a riot incited among the American miners by outsiders which led to the stoning of foreign workers, driving them and their families from their homes and out of the district entirely. Because of these dreadful conditions, brought on by the suspicions and hatreds created by war, the work in the lead fields was closed.

OTHER SOCIAL-EVANGELISTIC WORK

In 1914 Miss Willena Henry was supported by the East Oklahoma Conference Society in the establishment of a Wesley House at Hartshorne in the McAlester District. Her territory was fifteen miles long and served seven villages with a population of 6,000 foreigners of twenty nationalities. In addition to the usual Wesley House activities Deaconess Laura Harris, who took charge after Miss Henry, had a flower garden and circulating library of 1,700 volumes. When the General Section of the Board of Missions used Centenary funds to erect an institutional church, Brooks Institute at Hartshorne, in 1921, the Wesley House program was operated from the church.

In 1923 Miss Eva Joe Phillips began Wesley House work in the lead and zinc mining areas of Picher, Oklahoma. The living conditions of American families in this area were indescribable; and when periods of depression closed the mines, the Wesley House served as a relief agency. Although Picher had a fairly adequate building, the transiency of the population made a strong and continuing church difficult. But the church-based activities which the deaconesses planned made a great contribution to the village which was devoid of any religious or recreational facilities.

TOWN AND COUNTRY WORK

The development of rural work in the United States had aspects which were decidedly similar to the itinerating evangelistic activities carried on by missionaries in some of the foreign fields. The first rural work in an agricultural center to be projected by the Woman's Missionary Council was begun in 1922 in the Jonesboro District of the North Arkansas Conference by Miss Willena Henry and in North Mississippi by Miss Bessie Brand. The following year Miss Minnie Lee Eidson was given charge of work in the Helena District of the North Arkansas Conference, and in rapid succession rural projects were begun in the North Georgia, Little Rock, Louisiana, Texas, Louisville, Alabama, and South Georgia conferences. A second wave of projects was started between 1935 and 1940, including Oklahoma, Virginia, North Alabama, Florida, Memphis, Arizona, Central Texas, and among the Texas Mexicans. In addition several specialized rural projects were begun in connection with Scarritt College, Sue Bennett College, and Sunny Acres, Lewisville, North Carolina.

The work in conferences varied widely as to background and procedures. In some cases interboard commissions or conference committees chose the districts in which a deaconess was to work for a year or period of years; others assigned their deaconesses to circuits for different periods of time. In some districts strong mission boards helped direct the work of the deaconess. A much later development was the co-ordinating council, which was used effectively in the Memphis Conference by Miss Marjorie Minkler. It included all organizations and agencies in a county which were working to better

social conditions. This meant less duplication and a more effective organization of the work.

Concerning her first appointment in the North Arkansas Conference, Miss Willena Henry wrote:

As I made a survey of the community it was decided that I should begin work at a point four miles from Blytheville. We have visited the homes and the school, helped in the women's work, in the Sunday school, and in the social life of the community, conducted a Bible study hour two Sunday nights a month which average seventy-six attendance. On horseback I have traveled day in and out from home to home. God has blessed me with health and given me much joy in this work.

In her first report of the North Mississippi work Miss Bessie Brand told of her extensive survey of rural districts, including visits to ninety-three churches, gathering data concerning their program, equipment, and needs, and also visiting twenty-three county seats for the purpose of ascertaining what conveniences had been provided for the throngs of women and children who came there weekly from the rural sections to trade. In North Arkansas Miss Minnie Lee Eidson explained in her report that her regular work consisted of assisting the pastor on a five-point circuit where she organized a woman's missionary society, an Epworth League, a Sunday school, and helped to strengthen those already organized. Officers of these rural groups were taken to annual, district, and group meetings in order that they might become more familiar with the work.

The people served by these rural workers differed greatly from area to area. Miss Mae Sells, who worked in a tobacco raising district of Kentucky, reported that her people varied all the way from the planter worth \$50,000 to the sand-diggers who came down from the hills to the store each autumn to sell the ginseng roots they had gathered and dried. Miss Willie May Porter, who worked in the oil fields of Camden District, Little Rock Conference, found the people of native American stock very prosperous, but living from day to day with little thought of the morrow, economically or otherwise. Her task was to reclaim them for the church so effectively that they would continue an affiliation even after moving to another camp.

With conditions so widely variant the many-sidedness of the activities undertaken in rural sections of the Southland is easily understood. No hard and fast rules could be laid down, no precedent set which applied to all rural situations with equal pertinency. This very fact, however, lent fascination and interest to the work and gave the deaconesses countless unexpected opportunities for service and for self-development which in the beginning they would scarcely have imagined as belonging to their sphere. Deaconess Martha Stewart, working in Caledonia, Texas, illustrated this point when she said:

OTHER SOCIAL-EVANGELISTIC WORK

The first year I was there, the church planted five acres of cotton and one-half acre of tomatoes. These were worked by the people of the church to help pay the pastor's salary and the conference collections. We gathered to pick cotton one day and I picked twenty pounds, which took me all morning, while some of the children picked one hundred pounds. Nevertheless that day and the one when we tied tomatoes I was able to become acquainted with some people I would never have been able to reach otherwise.

Miss Bert Winter, an employed worker, who pioneered as a rural worker in the North Georgia Conference, found that although her best service could be given through the rural churches, her community influence was far-reaching:

As recreational features we give parties and box suppers and occasionally plays are put on as a means of raising money for parsonage furnishings. Of course I frequently visit needy families and minister to them in any way I can. Sometimes this means getting them medicine, or tactfully instructing them in sanitation, and leaving printed material published by health boards. One pastor was encouraged to open a T.B. clinic. There are young people who must be helped into college. Pastors need clothing for themselves or their families, sometimes, and I have the pleasure now and then of helping them to get to a summer institute. At other times I find that a word of encouragement is all that is needed.

Appeals to the Woman's Missionary Council for help in migrant work in Arizona were urgent, and in 1938 Deaconess Bertha May White was assigned to a migrant section near Casa Grande, Arizona, in which people were constantly on the move and for whom small thought or care had been given. In her first report to the Council Miss White wrote:

The conditions under which these people are forced to live is pathetic . . . a leaky tent, dirt floors, huts made of brush and tin cans, and shacks that hang together in some unknown fashion constitute the homes of families consisting of from four to eleven children and sometimes more. The ground, or the floor with maybe one mattress for the entire family is not infrequently the only sleeping arrangement obtainable.

Home visitation has been my means of approach and the cheer and hope from such visits has amply repaid any physical exertion or discomfort that may have resulted. . . . Space prohibits recounting the many happy incidents and joys that have come to me from trying to make Christianity alive to these people, and I am thankful that I have a part in sharing the love of Christ with my fellowman.

Activities engaged in by the rural worker, aside from those already mentioned, are too varied and too numerous to name. Reading books for children, government pamphlets, Bibles, songbooks, story papers, recreation supplies, and first aid materials became standard equipment for her. She helped to get electric lights and adequate public transportation in her area; she used her car as an ambulance, as a Sunday school bus, and as a free taxi in emergencies. She taught classes of every kind and even preached when the occasion de-

manded. There were times when she was the only Christian leader to minister to the soul needs of people in a neglected and isolated area. She cheered the discouraged, lifted the fallen, nursed the sick, buried the dead, consoled the brokenhearted. In hundreds of ways she pointed men and women, young people, and children toward Christ, their hope and their salvation.

Special Projects

The special rural project worked out in connection with Sue Bennett College in London, Kentucky, began under the direction of Deaconess Mae Sells. It started as a traveling library, but gradually it extended to include programs in rural churches of Laurel County, in which Sue Bennett students, interested in Christian work, helped in the Sunday schools and youth work. In 1939 fourteen different communities were served by the extension libraries. The books, prepared in sets of from twenty-five to thirty-five, were placed either in a rural school or in a home in the community where someone competent and interested acted as librarian for the community. After the books had remained in the community about a month, another set was brought in and the first set brought back to Sue Bennett to be repaired and taken into another community.

Sunny Acres, a spacious, attractive rural center, with beautifully tended farm and orchard, located in Lewisville, North Carolina, became a project of the Woman's Missionary Council in 1936. This beautiful place was made available by its owner, Miss Anna Ogburn, who over a period of years gave generously of her time and resources in its development as a Christian center. Miss Berta Ellison and Miss Sarah Key were appointed by the Council to serve at Sunny Acres, and they inaugurated a widely varied program which included such activities as a summer camp program for children and youth recommended by the Winston-Salem social workers, week-end conferences of many kinds, short-term schools, retreats, committee meetings, and a number of activities planned to meet the interests and needs of the immediate community. Sunny Acres provided a quiet meeting place for interdenominational and interracial groups, whose purpose was the seeking of God's guidance for the promotion of His Kingdom on earth.

Early in 1936 a Joint Plan for Rural Co-operation was formulated which proposed "to seek to provide effective training centers for students seeking preparation for rural work under the church at home and abroad, and by cooperative effort to seek to strengthen and develop the program of already existing agencies." This proposal saw fulfillment in the Scarritt College Rural Training Project. Agencies assuming responsibility for the joint project were the Conference Board of Missions, the Conference Board of Education, and the Woman's Missionary Society of the Tennessee Conference, the Home and Foreign Departments of the Woman's Missionary Council, and

Scarritt College for Christian Workers. Miss Mabel K. Howell, the moving spirit back of these plans, was at that time chairman of the Council's Committee on Rural Development, as well as professor of Foreign Missions on the Scarritt faculty. Miss Sarah McCracken, deaconess, was employed to direct and supervise the rural field work of Scarritt students and in many other ways aided in the committee's work. An interesting development came in 1938 with the inauguration of an Institute for Rural Leaders of the Tennessee Conference. This five-day institute, held at Scarritt, was planned for the purpose of training leaders from rural areas for vacation church school work and was of great value in improving and strengthening this phase of church work in many rural areas.

The Methodist Community House in Mobile, Alabama, was established to serve the Alabama "Indian Cajan," a tribal group of several thousand persons scattered over a wide rural area covering parts of Mobile, Washington, and Baldwin Counties. Isolated because of a strange series of interracial mixtures which kept them from attending either white or Negro schools, these people were for the most part illiterate, superstitious, and spiritually neglected. Their dependence on turpentine and logging was seriously affected by the rapid depletion of forests with no thought of reforestation, and many families turned to bootlegging for a living. When the Rev. and Mrs. Abercrombie of Calvert, Alabama, learned of the plight of these people, they sent to Scarritt College for help. In answer to their request Miss Laura Frances Murphy and Miss Obra Rogers went to Mobile County to teach a six weeks summer school in the Byrd Settlement in 1929. In the fall Miss Rogers returned to Scarritt to complete her studies, but Miss Murphy remained as a public school teacher for the children of the Shady Grove settlement. Miss Murphy lived in this poverty-stricken section where the bootleggers thrived, and her shelter, like that of those among whom she lived, was entirely inadequate, the coverings on her bed freezing when the winter rain came in. Mrs. Abercrombie was able to enlist the support of the Woman's Missionary group of the Alabama Conference, and when Miss Rogers again joined Miss Murphy, an educational, religious, and social ministry was begun which eventually changed life in the little community. A small house built for the workers became a demonstration home for the community. The people planted flowers, vegetable gardens, and fruit trees, introduced good breeds of livestock and poultry, and at one time planted one thousand pine trees in the community. During the long depression years the Council workers operated a relief station until government agencies provided employment.

Eventually the Byrd Methodist Church was able to purchase eighteen acres of land which it donated to the Council for Aldersgate Mission, as it came to be called, and two acres for a new church site. The church was completed under the ministry of the Rev. W. P. Pattillo, whose gentle spirit

was a wonderful influence in the area. The men and boys built the church pews while the women made quilts to exchange for paint. Arrangements were also made to provide opportunities for higher education for promising young people. Holding Institute and Sue Bennett College co-operated in this project by providing scholarships. In this way leaders were developed to carry on the work of a changed community. At first the deaconesses had had difficulty gaining the support of county agencies in work with these neglected people, but eventually church people and lay groups joined the Council workers in fulfilling their dreams of a new life for the Cajans.

Rural Work Among Other Races

The Woman's Missionary Council maintained a few mission projects with peoples of other races living in rural areas. These were of varied types and frequently of brief duration. In 1938 Miss Mary Beth Littlejohn was sent to the Indian Mission Conference of Oklahoma, which embraced about thirty counties in the heart of the two Oklahoma conferences. The vast majority of the seventy-three churches were located in the open country. Her work, very much like that of any other rural deaconess, was complicated by the limited background which her people had and their limited ability to grasp leadership opportunities. One of her early tasks was to simplify study and program materials for use by the women.

Deaconess Cleta Kennedy opened work in 1923 among Japanese families who had moved into an old French-American rural community near Terry, Texas, and who were accepted by neither group. The Japanese themselves asked for a missionary so that their children might not become Buddhists. A church was built primarily for them, but gradually the indifference of the American and French peoples was dispelled, and they, too, became interested in the Japanese group. Because of a shift in population, this work was short-lived. But the lives of the people had been changed, and Japanese children were prepared to lead useful, Christian lives in America.

At several points in Texas work was started among rural Mexicans, the first of which was on the Georgetown Circuit of the Texas-Mexican Conference. Shortly after, similar projects were started in the Central Texas and the Texas Conferences. The deaconess assigned each case worked directly with the Mexican families, starting with house-to-house visitation and helping to meet whatever need arose.

The Latin American Community Center was established at Alpine, Texas, as the result of the work of Mrs. G. W. Baines, who organized an inter-denominational board and appealed to the Woman's Missionary Council for a worker. The first effort to open work was thwarted by the strenuous objection on the part of the Catholic clergy, but in 1939 Deaconess Annie Price reopened activities in a small building. The Mexicans were poor and uneducated; so early activities included the establishment of a kindergarten

and English classes for adults. Young people were encouraged to continue in school. Wholehearted co-operation and voluntary help in the work came from the faculty and students of Sul Ross Teachers College.

One of the most active rural projects in Texas was the Latin American Community Center at Ozona. The Mexicans in this community had been largely neglected until in the summer of 1937 when two Mexican students from the University of San Antonio came to Ozona to hold a vacation school for the children of Little Mexico. Vivacious, attractive, cultured, Christian, these students had a wonderful school and helped the people of Ozona to see the importance of such work. Out of this awakened interest a veritable beehive of activity resulted. The Massey Foundation of San Angelo constructed a community house of native stone, and the Woman's Missionary Council sent Miss Mary Riddle, experienced in work with Latin Americans, to be head resident of the center. The response of the Mexican people to these new opportunities was heartwarming. The men built the sidewalk, driveway, and garage at the center. The women bought the piano, the silver, dishes, cooking utensils, linoleum for the kitchen, and curtains for the stage at great personal sacrifice. The county judge warmly declared in a public meeting that it made him happy to drive into Little Mexico since the community center had been built, because there had been such a change in the lives of the Mexican people and "their faces radiate happiness when you meet them."

The house by the side of the road is the only fitting name for our community center. To the Mexican people who cross the draw to enter the various activities that are carried on in the Center there is a feeling of live and sympathetic friendship. To the people who come from the American town there is the drawing power to Christ to be a friend of all mankind. . . .

And so, among the Mexicans, the Japanese, the Indians, the Mississippi "Cajans," and many other alien groups in the Southland, the women of Methodism brought the teachings of Christ and the Christian love so long denied these people. Into the rural areas, necessarily neglected by the lack of ministers and monetary aid, deaconesses were sent by the Council to bring help to American and alien alike, to fill a great need in the lives of these isolated, underprivileged people, and to perform a great work for Christ's Kingdom.

PART III
BROADENING HORIZONS

Scarritt College—Pioneer

NO training school for Christian workers has a richer or more illustrious history than has Scarritt College, which was born in the heart of Miss Belle H. Bennett in the early days of her interest in missions. Miss Bennett was troubled by the fact that missionaries had been sent out to foreign fields with no special training to help them in their important work as Christian pioneers. She thought about the matter, and prayed about it, and became deeply convinced that a training school was absolutely essential if the Woman's Board of Foreign Missions was to do the work it had been called of God to do. She talked with Miss Mary Helm, who was at that time living in the home of Mrs. D. H. McGavock, general secretary of the Woman's Board, and to Mrs. Trueheart, a member of the Board from Kentucky. Later she learned that Mrs. Lucy Rider Myer and her husband had opened a small training school in Chicago, the first of its kind in the United States, and she wrote for literature about it. The following summer Miss Bennett attended the New York Chautauqua, where she thought and prayed so much over the establishment of a training school that she was convinced it was the voice of God speaking to her. It so burdened her heart that one night as she lay in bed she suddenly sat upright and responded in audible voice, "Yes, Lord, I will do it."

When the Woman's Board of Foreign Missions met at Little Rock in 1889, Mrs. Trueheart urged Miss Bennett to go with her to the meeting in order that she might present her idea of a training school. While in Little Rock Miss Bennett and a group of other missionary women, including Miss Nannie B. Holding, founder of Laredo Seminary on the Mexican border, were guests in the home of Dr. and Mrs. Thompson. Miss Holding, who knew from personal experience the great need for a training school, invited Miss Bennett to her room for prayer on the morning she was to make her presentation. It was there that Miss Holding quoted Proverbs 16:3: "Commit thy work unto the Lord and thy thoughts shall be established," the verse which upheld Miss Bennett through many difficult situations.

When Miss Bennett came before the Board to make her plea, she was still young in missionary work. "I was too sick and frightened to stand on my feet when I was called upon to speak," she wrote. "The President, Mrs. Juliana Hayes, seeing my condition rose out of her chair and said, 'Come right here, Miss Bennett. Sit down in this chair and talk it over with us.'" Gratefully accepting this gracious invitation, Miss Bennett began to talk, pouring out her

thoughts, forgetting herself so completely that she automatically rose to her feet as she spoke.

The response to her persuasive appeal was enthusiastic, swift, and direct. A resolution was passed expressing agreement with her ideas and appointing her as agent of the Woman's Board of Foreign Missions of the Methodist Episcopal Church, South, to investigate fully the matter of a training school for missionaries and to present its claims throughout the church, to enlist the sympathy and aid of workers, and to collect funds. Consumed with a sense of her own inadequacy and with no precedent to follow, Miss Bennett felt that the task given her was utterly impossible. But even as she spoke her words of protest, she remembered her promise to God and the promise which that morning had been given her, "Commit thy work unto the Lord and thy thoughts shall be established." And once again she said, "Yes, Lord, I will do it."

The Board gave wholehearted promises of their prayers and encouragement and substantiated their support with personal pledges amounting to almost five hundred dollars. The first pledge, one for fifty dollars, was made by Mrs. Nathan Scarritt; the first actual money which came to Miss Bennett, however, was a silver dollar, laid by her plate at dinner that evening by Julia Dortch, the adopted daughter of Dr. and Mrs. Thompson. This money Julia had earned by waiting on the table while the missionary guests were in their home, and she gladly gave it to Miss Bennett to help build the training school. This gift Miss Bennett called "seed corn which brought a bountiful harvest."

Funds began to come in from various sources. A gentleman from North Carolina sent in a check after reading an article by Miss Bennett in the *St. Louis Christian Advocate*. Upon the urging of Mrs. Trueheart she went to Parkhill Camp Grounds while Sam Jones was preaching there. He became immediately interested in her project for training missionaries and invited her to speak at a women's meeting. Miss Bennett accepted readily, for it was her dream that every woman in Methodism should give at least a dollar a year for five years, rather than for a few to support the school entirely. Such gatherings as these were channels of reaching more women. The response was overwhelming; Sam Jones pledged five hundred dollars for his wife, to be paid in five years. Before the meeting closed, more than \$1,000 in addition to Mr. Jones's gift had been pledged. Thereafter Miss Bennett was welcomed wherever Sam Jones preached, and through his co-operation thousands of dollars were raised. She was an effective speaker because of her dignity of manner, charm of personality, and earnestness of purpose; consequently, her invitations to speak were many. Wherever she appeared, gifts of money and subscriptions were forthcoming. At some places, such as Greenville and Meridian, Mississippi, she sat on the edge of the platform as men and women dropped jewelry and watches, money and subscriptions, into her lap, until the gifts totalled more than \$3,000.

As news of the proposed training school permeated the church, offers began to come from various cities bidding for the location of the school. Louisville offered the immediate use of a rented house and the promise of \$15,000 and ground for a permanent home within a year. St. Louis offered a furnished house, rent free, and the promise of enlargement for the future. Other offers came from Martha Washington College, Abingdon, Virginia; Central College, Lexington, Missouri; Nashville College for Young Ladies; and Capt. and Mrs. J. E. Ray of Asheville offered their property near the city as a home for the school. Each offer was carefully considered, but the one which seemed most worthwhile came from Dr. Nathan Scarritt of Kansas City, who, in conversation with Mrs. Isabella Hendrix, made an offer of both money and land. Mrs. Hendrix, who was the mother of Bishop Hendrix and one of the managers of the Woman's Board of Foreign Missions, wrote Miss Bennett of this offer and urged her to go at once to Kansas City to talk with Dr. and Mrs. Scarritt. As Miss Bennett walked with him over the beautiful property overlooking the city and the river, Dr. Scarritt told her he would give her whatever was necessary for the establishment of a training school. Later Dr. Scarritt promised to give, in addition to the land, \$25,000 for the erection of the school plant, provided a like amount was raised by the women within five years. At a called meeting of the Board in November, 1889, Dr. Scarritt's offer was formally presented and accepted with deepest gratitude. Dr. Scarritt was requested to act as chairman of the Building Committee, to be composed of himself, Miss Bennett, and a third person selected by them.

With the settlement of the location and the acceptance of this generous offer by Dr. Scarritt the enterprise gained impetus. Since gifts were generally small, few being over five hundred dollars, the matter of keeping records of the varying amounts of money over a five-year period was very difficult and exacting. In this phase of the work Miss Bennett was ably assisted by Miss Lucile Croke of Richmond, Kentucky; and in the great task of touring the church to solicit pledges Mrs. M. D. Wightman, vice-president of the Woman's Board, was named associate agent to help Miss Bennett. Given responsibility for the Southeastern states Mrs. Wightman worked diligently for the training school, securing more than \$11,000 of the funds collected for building and endowment.

The road to the successful completion of the enterprise, however, was not filled entirely with happy memories for Miss Bennett. The generous response coming as a result of the work done by her and by Mrs. Wightman created a real concern on the part of some of the leaders of the Foreign Society. From the beginning Mrs. McGavock and other members of the Board had feared lest the giving to the training school should undercut regular giving of women to foreign missions. For this reason when Miss Bennett was first commissioned to collect funds for the school, the Board immediately voted that regular funds

of the society should not be used for that purpose since they were needed to maintain work in foreign fields. It further directed that auxiliaries should not make pledges for the school, but that members should be urged to give liberally as individuals. In spite of these restrictions opposition to the proposed school remained. The acceptance of Dr. Scarritt's gift by a called meeting of the Executive Committee of the Board caused opposition among many regular Board members who objected to locating the school so far west. When the bond for the deed was framed conveying the property "to certain trustees for the location of a training school for home and foreign missionaries," the opposition became active. It was claimed that the constitution of the Woman's Board of Foreign Missions did not permit the establishment of such a school. This last point was tenaciously maintained by Mrs. McGavock, the general secretary of the Board, who had strong legal and ecclesiastical backing. It was therefore necessary to postpone the decision until the annual meeting of the Board in St. Louis in 1890, in conjunction with the session of the General Conference.

In the midst of her deepest perplexities, when for six months the way seemed blocked for any progress in the task to which she had committed herself, Miss Bennett visited her devoted friends, Miss Harriet Thompson and her sister. She told them of the dilemma which she faced—the seeming impossibility of going forward, but the greater impossibility of returning jewelry and gifts of money to many donors whose names she did not even know. A group of devoted Christian friends was invited to unite in intercession with her. As a result she was reconfirmed in her conviction that God had called her to this task and had not released her from it. From that day Miss Bennett went forward in the face of opposition and seemingly insuperable difficulties.

When the Woman's Board of Foreign Missions met in St. Louis, Dr. Nathan Scarritt was invited to be present. Though feeble in health he spoke to the group, expressing his hope that the General Conference would grant the needed amendment to the constitution which would enable the work for the training school to go forward. He renewed his offer to the women, telling them simply and with deep emotion how he had felt prompted by God, while walking alone over his estate, to give this land to the Woman's Missionary Society for a training school. On motion of Mrs. Trueheart a memorial was immediately prepared for presentation to the General Conference, asking for authority to establish a Bible and training school for missionaries and other Christian workers which could be under the auspices, control, and management of the Woman's Board of Foreign Missions.

The General Conference acted favorably upon the matter at once, and an executive session of the Woman's Board was called on May 21 to determine what should be done in the light of their newly granted authority. In the meantime Dr. Scarritt had been ordered home by his physician, and Bishop

E. R. Hendrix, his son-in-law, acted as his representative. Some members of the Board were determined to ignore all previous action with regard to the school. After a heated discussion a resolution was finally unanimously adopted accepting Dr. Scarritt's gift. The news of the acceptance of the gift was sent to Dr. Scarritt by telegram, but Bishop Hendrix preceded the message in person and told Dr. Scarritt of the action of the Board and of their deep appreciation of his gift. The following day, May 22, 1890, a message was sent to St. Louis acknowledging the receipt of the telegram and announcing Dr. Scarritt's death on that morning. A special meeting of the Board was called, resolutions of sympathy and affection were passed, and the projected school was named the Scarritt Bible and Training School in honor of its generous benefactor.

From that day forward the progress of the school was rapid. Bishop Hendrix, Miss Bennett, and the Rev. W. B. Palmore composed the building committee. A careful study was made of numerous buildings and plans, and in less than a year, on April 28, 1891, ground was broken. On July 2 the cornerstone was laid, and by the fall of 1892 the building was finished, free of debt, and ready for dedication on September 14 and for the opening of school on the following day.

After funds for the building were assured, Miss Bennett turned her attention to the raising of endowment funds, lectureships, and scholarships. For several years the Sunday School Board gave her permission to secure offerings from Sunday schools throughout the church. Women of local churches told of the new training school and "sold bricks" at ten cents each to help toward the building fund. Finally in 1895 Miss Bennett and Mrs. Wightman finished their task as financial agents and turned over to the Board of Managers of the Scarritt Bible and Training School the following amounts: \$52,394.58 for endowment fund and \$55,000 for eleven lectureships. In addition there were nineteen endowed scholarships provided by the various Woman's Foreign Missions Conference Societies and a small student loan fund. It was a most remarkable financial report. As an expression of their appreciation for the splendid work done by Miss Bennett, the conference societies provided \$20,000 for the Belle Bennett Chair, by which the Bible department was maintained.

The new building, which was Scarritt's first home, was described by all as being beautiful and commodious and a credit to the architect, Mr. W. C. Root, and to Mr. W. C. Scarritt, who had succeeded Bishop Hendrix as chairman of the building committee. In her book, *Memories of Scarritt*, Miss Maria Layng Gibson gave a minute description of the various floors, mentioning special rooms which were named for the donors of the furnishings. She described the exterior of the building as being of pressed brick, with trimmings of Lake Superior stone. It was of five stories, including the basement and mansard. It represented three sides of a quadrangle and was

imposing in form and height. A covered driveway ornamented the west entrance, while a gallery in the rear of each of the three stories gave comfort and breathing place for the dwellers of the building. The fourth story contained the attic, tank room, and a large room used for a gymnasium. The tower that crowned the roof gave a view of extensive and surpassing beauty. The third floor housed a small hospital. The Memorial Chapel contained the beautiful "Angel of the Apocalypse" window which bore on one side an appropriate inscription to the memory of Dr. Nathan Scarritt, and on the other side the school motto, "Expect great things from God, Attempt great things for God."

In the choice of a principal for the new school Miss Bennett was most favored, but she adamantly refused to be considered. Bishop Haygood, with Miss Bennett concurring, wished that his sister, Miss Laura Haygood, might be appointed for two reasons: first, she was eminently qualified for the place; and, second, he feared that she could not live long if she remained in China. The Woman's Board felt, however, that she could not be spared from the field; and it was Miss Haygood's wish, too, that she remain in China. Mrs. D. H. McGavock strongly recommended Miss Maria Layng Gibson, owner and principal of a private school in Covington, Kentucky, who had been a member of the Woman's Board since its beginning as a General Executive Association in 1878. At the earnest solicitation of Miss Bennett, Mrs. Trueheart, and Bishop Hendrix, who went to Covington to see her, Miss Gibson consented to leave her own prosperous institution to become head of the training school. At the time of Miss Gibson's election by the Woman's Board, two other persons were secured for the faculty, Miss Elizabeth Holding of the Chicago Training School as Bible teacher and Miss Emma D. Cushman as superintendent of nurses for the hospital department.

On the opening day there were two Bible students and one nurse, Miss Tina Tucker of Kentucky, Miss Irene Shaw of Texas, and Miss Ida Sharpe of Missouri. The dedicatory service, which was held in Melrose Church, was presided over by Bishop E. R. Hendrix, president of the Board of Managers. Bishop Charles B. Galloway made the principal address, and Dr. George Halley, president of the medical faculty, Miss Gibson, and Miss Holding participated in the program. Following the services a procession formed and walked the three blocks to Scarritt Bible and Training School, where Judge E. L. Scarritt, on behalf of the Trustees, delivered the keys of the building to the president.

The incorporators of the school were Eugene R. Hendrix, Ruth E. Scarritt, Joseph S. Chick, Belle H. Bennett, Isabella J. Hendrix, Maria D. Wightman, Julia E. Simpson, Susan Jones, and Sallie C. Trueheart. These charter members constituted the Board of Managers of the Training School, of which also the principal, the Foreign and Home Secretaries, and the president of the Woman's Board of Foreign Missions were ex-officio members. The

constitution of the Board of Managers provided for an Advisory Board from other evangelical denominations of Kansas City, composed of representatives of the women of the Methodist Episcopal, Congregational, Baptist, Christian, Lutheran, and Presbyterian churches, which proved to be of strong and efficient help to the school. The medical and surgical staff of the hospital department was composed of eighteen physicians and surgeons. Those who served as faculty members for the school of nursing gave their time and services without remuneration as long as the hospital remained in existence.

Although only three students were present on the opening day, thirty-four registered during the year, fourteen as boarders and twenty as day students from Kansas City and nearby areas. In the spring of 1894 the first commencement exercises were held, with Miss Layona Glenn, under appointment to Brazil, as the first graduate. Miss Clara Steger and Miss Ella R. Coffey, after one year of training, were sent to China that same year.

It was inevitable that the new training school should admit candidates for the home field as well as for the foreign, but three events hastened this process. The first was the death of Miss Sue Bennett in 1892. As a member of the Central Committee of the Woman's Parsonage and Home Mission Society she had been interested in the establishment of a school in the Kentucky mountains. Miss Belle Bennett took her sister's place on the Central Committee, and her later appointment as superintendent of Mountain Work plunged her deep into the work of the Home Society. It was evident that trained workers were needed as badly at home as abroad. The second event was the beginning of the city mission movement in 1893, which demanded trained workers to fulfill its objectives. In 1901 the Woman's Home Missions Society requested the privilege of placing a teacher of sociology and home missions in Scarritt, and Miss Mabel K. Howell was selected to take this place. At the same time the Home Society pledged themselves to provide eight scholarships for Scarritt students. The inauguration of the deaconess movement and its approval by the General Conference of 1902 was the third impetus given to the dual relationship of the school and further established it as a training school for both home and foreign workers. The resulting growth in the student body made additional space for living quarters and classrooms imperative, and led finally to the reluctant closing of the hospital department in 1905.

During the thirteen years of its existence fifty-eight nurses had received their diplomas from the hospital department. After the resignation of Miss Cushman as superintendent of nurses in 1898 to take up her missionary career in the Near East, three of the hospital's own graduates served in this capacity: Miss Albertine Battin, Miss Maude Landis, and Miss Mary Hood. The combination of a hospital and training school had been distinctive, and an interchange of courses between the Bible and nurse training departments was advantageous to both groups. After the closing of the hospital department

Scarritt continued to prosper and grow, its curriculum expanding to meet the needs of the times.

Suddenly in 1915 a financial crisis developed which for a time threatened the very existence of the school. The major part of the endowment funds was suddenly swept away through embezzlement on the part of a man to whom the funds had been entrusted. The school would have had to close if friends in Kansas City and vicinity had not provided funds to continue until the end of the academic year. The next two years were perhaps the most difficult in the history of Scarritt. Rumors that the school would close were widespread. About the same time educational standards for missionaries were raised. Moreover, the Woman's Missionary Council decided to consider all scholarships as loans. As a result of these conditions, the enrollment dropped fifty per cent. But the Council, seeing the lack of wisdom of sending out missionaries burdened with debts, rescinded its action, and settled the rumors by standing firmly behind the school. Throughout the church, life service recruits were being found, and the school gradually began to take on new vigor.

In 1916 Scarritt reached a turning point in its development. It was beginning to rise from the blow dealt to its financial structure in the preceding year when important personnel changes became imminent. Miss Mabel K. Howell and Mrs. Mary Lipscomb Hargrove resigned from the faculty to serve on the Woman's Missionary Council as Executive Secretary of Oriental Fields and as Centenary Secretary, respectively. At the same time Miss Gibson, who was now past seventy years of age, offered her resignation. These enforced staff changes led to a consideration of enlarging plans for the school. The limited number of courses available to students made little or no provision for specialization, and the school could not incorporate new courses under its existing organization without entailing unnecessarily large expenditures. Consequently a new office was created by the Board, looking to the enlargement of the institution, and in 1918 Dr. Edwin F. Cook, formerly Foreign Secretary for the Board of Missions, was elected president. With this relief from executive duties Miss Gibson agreed to remain at Scarritt as principal. Faculty replacements were secured for Miss Howell and Mrs. Hargrove, and in 1919 Miss Mary Ora Durham was made director of practical methods. Under Dr. Cook's administration a survey committee was appointed to study a number of possible colleges or university centers with which Scarritt might be affiliated rather than attempt to enlarge its own offerings. Before any decision could be reached, however, Dr. Cook resigned to become a secretary of the Board of Education.

Choosing a successor to Dr. Cook was a serious and difficult matter, but the years proved that the Board's choice of Dr. Jesse L. Cuninggim was indeed inspired by God. By training and special interest he was particularly fitted for the task. His keen knowledge of sound educational principles and

procedures, his ability to foresee the logical consequences of a contemplated action, his growing concept of the familiar aspects of the Kingdom of God, his kind, gentle spirit, combined to make him the providential person for the presidency. When Dr. Cuninggim came to Kansas City, it was with the understanding that Scarritt should, if possible, be made into a college for training Christian workers for the church as a whole, including both men and women. The matter of prime concern, therefore, was not the immediate moving of the school but the thorough study of what would constitute an adequate program of training for Christian service. In keeping with this conviction a joint committee was formed, consisting of representatives of the Woman's Missionary Council, the Board of Missions, the Board of Education, the Sunday School Board, and the Board of Managers of Scarritt, assisted by the executive secretaries of the Council and of the general section of the Board of Missions, as well as the deans of the theological schools of Southern Methodist, Emory, and Vanderbilt Universities.

As the committee proceeded with its work, interest in a future location for Scarritt continued unabated. Bids came from a number of cities, but mainly the interest centered around Dallas, Nashville, and Atlanta, largely because of the theological schools connected with these university centers. For a time the constituency was seriously divided on the question of location, so seriously that some felt the very existence of the school was threatened. Again the way seemed providentially cleared. Dallas was soon eliminated as a possible location: first, because under the provisions adopted by Southern Methodist University there was serious danger that Scarritt would lose its separate identity; and second, one of the outstanding leaders of the university opposed the move on the grounds that Scarritt's presence on or near the campus would feminize the school. In like manner Atlanta was eliminated as a possibility because Emory was not a co-educational institution and no satisfactory plans for affiliation could be made there.

With Nashville remaining as the most suitable location for Scarritt, a debate began to take place throughout the church. The old controversy which lost Vanderbilt University to the church was revived with much of its attendant bitterness. In September, 1923, a special session of the Board of Missions was called for the purpose of determining where Scarritt's new location should be. Because of the gravity of the situation, the women of the Board met a day ahead of time for prayer. As was expected, a heated discussion opened the meeting, but when the question was called, thirty-seven persons voted for the report, which included placing Scarritt College in Nashville, and eighteen voted against it.

Securing a suitable location in Nashville close to George Peabody College was difficult, but finally nine families in a most desirable location were persuaded to sell their homes, and in the summer of 1924 Scarritt moved from its first home in Kansas City to residential quarters in Nashville. The first

year in Nashville, despite the housing handicap, was wonderfully successful. Courses were reconstructed, new members added to the faculty, and arrangements completed for affiliation with Peabody College, all of which made possible the granting of the Bachelor of Arts and Master of Arts Degrees by Scarritt College. Those who had opposed the school's removal from Kansas City must surely have been convinced of the wisdom of this action as reports indicated a jump in enrollment from sixty-nine students its last year in Missouri to one hundred and seventy-five students its first year in Tennessee.

During the first year of Dr. Cuninggim's administration, shortly after the controversy over relocation of Scarritt had temporarily quieted, Miss Belle Bennett died. At the annual meeting of 1923 the Woman's Missionary Council authorized the gathering of a great love offering as a memorial to Miss Bennett. An average gift of five dollars for each member of the Woman's Missionary Societies was requested, with the expectation that not less than five hundred thousand dollars should be received. At the Council meeting of 1924, it was voted that the money thus given should be used for the erection of the administration building for Scarritt College, and that all remaining money should be applied toward the endowment of the Bible Department. The wonderful way in which gifts poured into the Council treasury was indicative of the great love and esteem which women of Southern Methodism held for Miss Bennett. Of the \$640,000 received, \$525,000 was used for the beautiful Belle Bennett Memorial Building, one wing of which housed Wightman Chapel, named in honor of Mrs. M. D. Wightman who, with Miss Bennett, labored so effectively to make possible the founding of Scarritt.

The Bennett Memorial Building, one of the most beautiful educational buildings in the South, was of modified Gothic architecture, constructed of a beautiful vein of Tennessee limestone which came from a quarry purchased by the college to make certain that the same stone would be available for use in future buildings. This lovely building should have a history written of it alone, so many and varied are the stories connected with it: the countless love offerings given to make up the final magnificent total; the countless prayers offered by shut-in members of the society who banded together in a prayer league to ask God's help in securing the needed gifts; the countless hours spent by Mr. Henry C. Hibbs, the brilliant architect, and by Dr. Cuninggim as they literally lived together seeking to breathe into a building of mortar and stone the warmth of human fellowship and the love of God; the countless petitions offered by Miss Gibson, mother of Scarritt's many daughters, as she daily watched the walls of the new building rise higher and higher and prayed for the safety of the men who labored there. The symbolic features of the building which helped to express its character and spirit, the seals of various states found on the refectory windows, and the sign of

the Cross and the seal of the twelve lands into which Southern Methodism has sent her missionaries which adorned the library windows, the placing of Miss Bennett's own Bible in the cornerstone, the inscription of Scarritt's motto above the fireplace in the reception rooms, the high-vaulted, star-spangled ceiling in the chapel—all of these and more evidenced that Belle H. Bennett Memorial Building was an edifice with a spirit which even those who did not know its warm, sweet history could somehow sense.

The thirty-third commencement of Scarritt, in June, 1927, was a memorable one, for it was the first commencement to be held in the new memorial building and the last commencement attended by Miss Maria Layng Gibson, coming as it did just a few weeks prior to her eighty-second birthday. Miss Gibson wrote fully of the joy of the occasion, and within a few short days, on July 12, while visiting her sister in El Paso, Texas, she was called Home to rest from her labors. Had she lived a few months longer, she would have rounded out fifty years of active service in the cause of missions in her church.

Much has been written about Miss Gibson and about the many significant contributions she made as she charted Scarritt's course in the early days. Innately cultured and refined, gifted in social graces, deeply and humbly spiritual, great in her capacity to love and appreciate those about her, Miss Gibson more than any other person was responsible for the creation of the well-known Scarritt spirit, without which the school could not have weathered the many storms it was destined to face. To her each Scarritt student was a daughter for whom she held the highest possible ideals and of whom she expected only the best. Her keen personal interest followed each student through her after-school years. In this way, and in various other ways, she was instrumental in the creation of a spirit and loyalty which provided a foundation for the school more abiding and more significant than any of its physical resources. As an expression of their devotion to their "Scarritt mother," the alumnae, out of their meager resources, pledged and gave \$35,000 within three years' time to be used for the erection of a dormitory named in honor of Miss Gibson. Although the coming of the depression years delayed the erection of this building long past the time set for its completion, it continued to be a project dear to the hearts of Scarritt's daughters.

Soon after Scarritt's move to Nashville, the Board of Trustees voted that all graduates of the former Methodist Training School, founded in 1906 in Nashville largely through the efforts and initiative of Bishop Walter R. Lambuth, should be recognized as Scarritt alumnae. Thus Scarritt College for Christian Workers became the successor of both the Scarritt Bible and Training School and the Methodist Training School, which had been closed in 1915. The alumnae and former students of this school had a part in raising funds for the memorial to Miss Gibson, and the name of Bishop Lambuth

was inscribed in the Room of Remembrance as one of the founders of the school.

The early efforts made by Dr. Cook to secure a charter granting college status to Scarritt Bible and Training School before its removal from Kansas City were unsuccessful because of the complicated and involved legal procedures required by the State of Missouri. The preparation of the Charter of Scarritt College for Christian Workers under the statutes of the State of Tennessee was completed and filed on December 20, 1923. One of the most important factors involved in the relocation of Scarritt was the matter of its ownership and control. Once removed from the State of Missouri, the institution could no longer belong to the Woman's Missionary Council. To place the ownership and control in the hands of a self-perpetuating board was unthinkable. The logical successor to the Council in this matter was either the Board of Missions or the Methodist Episcopal Church, South, as a whole. Because of their dreams for a greater Scarritt, serving the church as a whole, the women chose the latter alternative. In May, 1926, the Woman's Missionary Council presented their school to the General Conference of the church. By an almost unanimous vote the gift was accepted and Scarritt College for Christian Workers became an institution of the Methodist Episcopal Church, South, the only school to be so owned and controlled. The Board of Trustees for the school was elected by the General Conference before its adjournment. At the first meeting of the newly elected Board the following resolution was adopted:

We would acknowledge the unexampled financial achievement of the Woman's Missionary Council in securing the Building and Endowment Fund for Scarritt College. The united loyalty and the unconquerable devotion of the women of the Church in this great undertaking are beyond all praise, and we congratulate them both on the achievement and on the example they have thus set before the entire body of the Church.

As if by way of emphasizing the abiding place which the institution was to continue to have in the hearts of missionary women, two important additions were made to the faculty in 1926: Miss Louise Young was made professor of home missions and Miss Mabel K. Howell returned to the Scarritt faculty to become professor of foreign missions.

The weathering of the depression years was far from easy for Scarritt. Loss of income from investments, the cutting off of many missionary scholarships, necessary reduction of income received from the Woman's Missionary Council and other sources, the decrease in enrollment, and the loss of promised endowment funds combined to make difficult the maintenance of high standards set for the school. With characteristic good faith Dr. Cuninggim declared, "Every severe testing time is God's call to new achieve-

ment. . . . Such has been the history of Scarritt. Its critical hours have been starting points of greater progress."

The following years which led to unification and the acceptance of Scarritt College by the new united Methodist Church were ample proof of the justification of Dr. Cuninggim's faith. Within this period plans for the Maria Layng Gibson Dormitory were completed. The Pilcher pipe organ, which had been installed in 1929 at a cost of \$7,625, was completed with the addition of an amplifying system which made possible the broadcasting of chimes and organ music from the Scarritt tower. Plans were set on foot for the establishment of a Joint School of Social Work, sponsored by Peabody, Scarritt, and Vanderbilt University. The General Education Board of New York, in the fall of 1937, made a conditional donation of one million dollars for a proposed joint library to serve the three institutions provided an additional like amount could be raised by the schools and a satisfactory plan for co-operation among them worked out, all of which was accomplished in a surprisingly short time. During this same period the Tennessee Conference Joint Committee on Rural Work was established, making possible a program of rural field work for interested students under trained guidance and supervision. In 1939 plans were inaugurated for the development of an experimental center for the training of rural workers on the campus of Cumberland Mountain School, which in previous years had been owned and operated by the Tennessee Conference. Just one year prior to unification the Florine McEachern endowment was raised to \$25,000 by Mrs. J. N. McEachern of Atlanta, who promised a gift of an additional \$1,000 annually provided a like amount would be made available from money given by the children of the church. By this arrangement sufficient funds were secured for the addition to the department of religious education of an instructor in children's work in the church, thus making Scarritt one of the few institutions having a full-time person in this special field. One of the last actions of the Executive Committee of the Woman's Missionary Council in 1940 was a provision looking toward the completion of the \$100,000 Clara Tucker Perry Chair of Religious Life and Thought, created in honor of Mrs. J. W. Perry, the third and last president of the Woman's Missionary Council.

Tracing in detail the development of the curriculum of the school over a period of almost thirty years would prove tedious. Certain interesting comparisons between 1892 and 1940, however, highlight the growth which took place with respect to the curriculum during the intervening years. In the beginning the principal, the house director, the Bible teacher, and the superintendent of nurses were the only full-time paid workers provided for the Scarritt staff, and only one of these gave her time exclusively to teaching. Other courses, however, were taught by ministers, teachers, and physicians who gave their time without remuneration. In 1940 courses were offered in seven different departments, requiring the full-time services of fourteen

faculty members. In addition a large staff was also employed to maintain the other aspects of the school's life.

Dr. Hugh C. Stuntz, who succeeded Dr. Cuninggim as president of Scarritt, was serving the school as director of public relations at the time of Methodist unification. His background as a missionary to South America under the Board of Foreign Missions of the Methodist Episcopal Church, and as the son of illustrious missionary parents, served to emphasize the original and continuing missionary purpose of Scarritt as well as to make easier and more natural its new relationship to the wider outreaches of Methodism after 1940. The presence of returned missionaries and deaconesses on furlough and the increasing number of students from other lands served to give a distinctive, international atmosphere to the campus life. Although state laws were interpreted as forbidding the inclusion of Negroes into classroom activities, the International Club and other campus groups included students and faculty members from Fisk University, thus rounding out, at least in part, the picture of God's family on earth.

In addition to its affiliation with Peabody College, Scarritt increasingly developed a similar affiliation with Vanderbilt University. At one point the co-operation which made it possible for Scarritt students to take certain courses offered by Vanderbilt's School of Nursing and for student nurses to take certain social work courses offered by Scarritt, was reminiscent of early Kansas City days when Scarritt Hospital was in existence. With its new location in the midst of a college and university center and with the raising of educational standards for missionaries and deaconesses of the church, it was but natural that Scarritt should develop into a senior college and graduate school for Christian workers. Freedom from the necessity of providing basic academic courses required for the first two years of college was an important factor in Scarritt's development. The level of maturity of students was automatically higher than was possible in a school which carried junior college work. This had an important bearing on the character of the school and enabled it to maintain its distinction as an institution for the training of Christian workers.

In his interpretations of the school through the years Dr. Cuninggim stressed the word *Christian* and made of it an all-inclusive word, indicative of the individual and social aspects of the Gospel and of the mystical and the practical manifestations of its power. He stressed also the all-inclusiveness of the word *workers*, which to him meant men as well as women, lay workers, homemakers, directors of religious education, deaconesses, and missionaries. As for his interpretation of the word *missionary*, he spoke eloquently for himself when he said:

I am fully persuaded that no better missionary service can be rendered than by giving the highest Christian training to choice young men and women in order that they may intelligently and effectively serve the Kingdom of God, though they

may be employed by private or governmental agencies. Indeed it is quite within the range of possibilities that the best way, perhaps in some instances the only way, we shall in the future be able to do missionary work in foreign lands will be through such a training program. . . . In our effort to realize the Kingdom of God at home or abroad we will, I believe, increasingly emphasize the preparation of choice young men and women for the highest Christian service whether they work under the auspices of the Church or of other agencies.

Scarritt was many times described as being "ahead of the Church" and "ahead of the times," able to plan for the future with a keen insight and startling accuracy. Having been born in the heart of a woman who had had no precedents to follow, Scarritt through the years forged ahead with pioneering spirit, providing practical experiences in directed field work long before the educational world accepted this idea, changing the church's concept of a long-faced missionary saint to the wholesome, happy, well-rounded Christians whom Miss Gibson called her "latter-day saints," who felt at home among God's children anywhere in the world. And now this last and different concept came to culmination—a Christian missionary, working as an engineer or a doctor or a teacher or an agriculturist or a musician or a diplomat, sent out by his government or by some other agency, and not by the church at all. Perhaps future events of the world will prove that in this regard, too, Scarritt was a prophet and a pioneer.

CHAPTER XIX

“Here Am I, Send Me”

Who Will Go?

MISS Belle Bennett's dream of a training school for missionaries was timely and inspired. The first women missionaries sent by the church were for the most part mature women who had been successful teachers before volunteering for service abroad. Though they received no special training for missionary service before going to the field, they had in most cases the advantage of working under the competent tutelage of seasoned missionaries who felt responsible for their proper induction into the work. In addition early workers had a close and intimate relationship with Mrs. D. H. McGavock, corresponding secretary of the Woman's Board of Foreign Missions.

In Mrs. Butler's biography of Mrs. McGavock there is abundant evidence of the meticulous care which she gave to the personal concerns and problems of the missionaries of the Woman's Board. "She was like a mother to the missionaries," Miss Mary Helm wrote, "and guarded them with tender care from all that could hurt or hinder them; and in all their toils, cares and discouragements they had her tenderest sympathy." Of her Miss Laura Haygood wrote:

Mrs. McGavock sought to know in person, whenever possible, every one commissioned to represent the Woman's Board on the foreign fields. Sweet memories on brief visits to her home, and never-to-be-forgotten communings with her in its inner sanctuary followed one and another of us across the seas. Our own zeal was quickened, our faith strengthened, our love deepened by the remembrance of all that the brave, loyal heart in the frail, worn body was hoping and planning and doing in the interests of the kingdom of our Lord. We felt that our burdens, our perplexities, our anxieties were in large measure hers.

Mrs. S. C. Trueheart, who before the days of the training school was chiefly responsible for the examination of missionary candidates, was also of great help to many of the workers. In several instances she took upon her own shoulders the matter of training those who by reason of their youth or inexperience seemed in need of her help. By 1889 the day of such hand-training was past. As numbers increased, the close and careful personal guidance provided for early workers had become impossible. With the establishment of a training school to meet that need, the next problem was to get personnel to fill it.

In 1884 Dr. Young J. Allen presented a call for recruits. Five men and nine women, "our choicest Southern women who can't be spared at home,"

were needed—not to open work, but to fill vacancies and follow up work which had already been successfully begun. The response to this appeal seemed at first heartening, but the following year only one candidate was presented for consideration and her papers were incomplete. There was \$17,000 in the treasury and no workers to send. In 1886 the death of Miss Dora Rankin who had lived to serve only six years in China seemed to shock the church into seeing the need for workers, and eight new missionaries were added to the forces of the Woman's Foreign Board. Two years later the candidate committee of the Society reported:

Your committee returns this report to you with deep concern. The cry for more laborers which comes from China and Brazil is almost piteous in its urgency; for not only is progress hindered, but the work in hand is threatened unless reinforcements are sent out. It is not the will of this Board that such a cry should go unheeded. The appeal is not granted because there are none to send. The Committee would suggest that a call upon our Christian women be made in our Church papers, and it is our firm belief that they will respond and give the needed help. We must trust God in this emergency and we will.

The call was made, and the committee reported forty-one applications received during the year. Of these twelve were accepted by the Board, a fact which undoubtedly helped in creating the enthusiasm with which Miss Bennett's plea for a training school was received. Scarritt Bible and Training School proved to be a blessing in many unexpected ways. Its very existence was an inducement to young women who would not have had the courage to venture forth without special preparation. The school also served as a testing ground for the students' suitability as missionary candidates. This additional impetus was not sufficient to still the pleas, however, since the need for workers at home and abroad increased with each passing year.

Recruiting Workers

Methods used by both the Home and Foreign Boards in securing recruits were strikingly similar, partly because some of the women most concerned with this phase of the work were leaders in both groups. They worked through candidate committees, through conference officers, by correspondence, by personal contacts, and by appeals through church periodicals. In 1902 Miss Emily Allen, recording secretary of the Home Board, expressed her conviction that one sure way to advance the interests of the Home Mission work was to have the general officers and conference officers visit the schools and colleges for girls and keep the young women informed and interested concerning the opportunities for Christian service. The wisdom of this conviction was borne out in the years which followed. When plans were formulated for the Woman's Missionary Council in 1910, the Department of Education had special responsibility for students and for the enlistment of

candidates for home and foreign work. Miss Mabel Head as educational secretary was thus the first person to whom this work was specifically assigned by the Council.

Plans were immediately set on foot for producing programs and mission studies suitable for use by college students, and a list of mission projects was prepared to which students might contribute. Reports received by Miss Head during the school year 1912-13 indicated that out of thirty-four Methodist schools, twenty-four used regular studies of the work of the Woman's Missionary Council and eighteen reported contributions totaling \$1,034. Miss Head also reported the beginning of a summer program of volunteer service for prospective candidates for Home and Foreign work. When at the end of the quadrennium Miss Head was made administrative secretary of the Foreign Department of the Council, Mrs. H. R. Steele succeeded her as educational secretary. Mrs. Steele began immediately to ask for help in college visitation, and in line with her recommendations two student secretaries were appointed in 1917—Miss Bess Combs, missionary to China, and Miss Edith F. Fuess, a deaconess. As a result of their excellent work more than one hundred volunteers were reported during the year. The policy of the Council with regard to its student secretaries was that they should be active home and foreign workers who had sufficient experience to enable them to present the cause of missions to students in an appealing and convincing manner.

Along with their student interviews and conferences student secretaries sought to help in the development of a strong program of missionary education on the college campuses. The success of this phase of their work was shown by the increase in giving reported by Miss Helen Hardy in 1920. Within a few short years the attitudes and concepts of the student generation showed a graphic change. Concerning this Miss Otie Branstetter wrote in 1922:

There has been a revival of serious thinking among students in many of our Church colleges this year. . . . Student interviews for the most part are not taken up with questions as to what constitutes a call, or doubts as to whether they should take up Christian work. For most of the girls seem to have settled these questions for themselves. I am, however, met with clear-cut questions such as these: "Can this training I have had be used to better advantage in the home or foreign field?" "What opportunity is there to use journalism in the home or foreign fields?" "How can I use my aptitude for foreign languages in Christian service in the homeland?"

You will be pleased to know that Christian service is appealing to the very finest girls in our colleges. Those who are leaders in athletics, YWCA presidents, student body presidents, girls making *magna cum laude*, those voted by their fellow students as the "most all-round girl," and the "most interesting girl" are among our volunteers.

Early in 1918 Mrs. Steele recommended the appointment of a candidate secretary "who shall keep in touch with student volunteers, counsel them in their problems, direct their preparation and guide them in their choice of service." This recommendation was approved, but for six years Mrs. Steele as educational secretary carried the dual responsibility of missionary education for the women's societies as a whole and candidate cultivation. After the reorganization of departments in 1922 mission study was placed in the department of home cultivation, and in 1924 Mrs. Steele became full-time secretary of candidate work for the Woman's Missionary Council.

At the General Conference in 1926 a number of changes were recommended by the Special Committee on Reorganization of Boards, one of which seriously affected student work. In order to prevent overlapping in candidate cultivation and college visitation, four boards were asked to provide a Joint Bureau of Life Service, and the number of bureau representatives authorized to do college visitation was limited to two: one man, chosen by the Board of Education, and one woman, chosen by the Woman's Missionary Council. The logical consequence of this recommendation was that Mrs. Steele, as candidate secretary of the Council, should be the one charged with the responsibility for work in this wider area, and hereafter in her college visitations she presented to students the whole realm of life service—every opportunity the church offered in religious education, in the ministry, in missionary service at home and abroad, in teaching, in business, in the professions, and in every walk of life. The curtailment of opportunity for work with students, such as had been done by student secretaries who gave full time to college visitation, was compensated for in part by the trend toward the development of denominational centers in state institutions and by the fact that the Woman's Missionary Council at that time supported or aided in the support of seven Bible instructors in such schools. Dormitories for Methodist girls were also maintained on a number of state campuses.

The work done by Mrs. Steele through her years of contact with students and prospective candidates was impeccable in every respect. She kept up with trends in student thinking and participated in discussions of highly controversial subjects with an equanimity and grace which called forth respectful consideration of her point of view. Recognition of Mrs. Steele's ability was shown by the many and varied invitations she received to participate in student conferences and discussions throughout the bounds of her own church and elsewhere, and by her election as chairman of the Committee on Personnel of the Foreign Missions Conference of North America.

With the coming of the depression a difficult situation arose. At a time when Board finances were precariously low and work was being curtailed at every possible point, applications began to pour into the office from young people seeking scholarships to Scarritt, and from mature and experienced Christians who were turning to the church for help in finding employment.

The development of autonomous churches in other lands and the resulting displacement of many missionaries by national Christian leaders, while highly desirable, made for uncertainty on the part of foreign Boards as to the number and type of missionaries needed for the future. During these trying days the emphasis was placed on selection rather than recruitment, and there was still need for a full-time candidate secretary. Eventually, however, when financial conditions forced the Board of Missions to curtail staff expenses, a committee of eight, appointed with power to act, decided to reduce salaries and dispense with certain staff positions, including that of candidate secretary.

Candidate work was distributed then among the secretary of education and promotion, the administrative secretaries of the Home and Foreign Departments of the Council, and the professors of Home and Foreign Missions at Scarritt College. This arrangement was not entirely satisfactory, and in 1933 Mrs. J. W. Perry, Council president, requested a small group to study the Council's candidate work and make recommendations concerning it, later giving them authority to co-opt anyone needed to assist in the study. In 1934 the committee presented its report which they called "a composite of the thinking of forty persons" including conference women, missionaries, deaconesses, and seniors at Scarritt College.

This report recommended the placing of responsibility for candidate work in the hands of a Council committee to be composed of the Home and Foreign administrative secretaries, the secretaries of education and promotion, the heads of the departments of Home and Foreign Missions at Scarritt College, and three non-resident members as conference representatives, with an office secretary to handle details. From the time of the formation of the Committee on Candidate Work in 1934 to the time of unification, Mrs. J. W. Downs served as its chairman, and Mrs. Helen B. Bourne as its recording secretary.

Since this busy group could in no way do the work which full-time student secretaries had done, Miss Winnie Lee Davis, a deaconess, was appointed in 1937 as personnel worker to make contact on all levels from the local church to graduate students in order to enlist new recruits for full-time service. When Miss Davis went on furlough two years later, Miss Susie Peach Foster, a missionary who had served in Korea, continued this work until the time of unification.

Requirements for Acceptance

Through the years, in varying words, the leaders of the woman's work of the church again and again voiced the plea for care in the selection of workers. Mrs. McGavock wrote in 1884:

It is well to emphasize the character of ladies required for foreign service. Our best, in its broadest sense—consecrated, thoroughly educated, cultured, energetic, having force of character, some experience in teaching and managing, womanly

tact, adaptability (making the best of things) and a sound body. Better send none, so say all the superintendents, than encumber the work with inefficient workers.

Later, in 1908, Miss Belle Bennett spoke in like terms of the high requirements for deaconesses:

A zeal for numbers unchecked will burden the Church with women for whom there will be no call and for whom the Board can find no special work. . . . Only the best are in demand. Women of broad education, of culture, refinement, and tact, all glorified by a spirit of self-abnegation, are sought by every agency desiring the work of a trained woman. . . . God has a work for every man and woman. . . . but all women are not called to the office of deaconess, and this Board needs to see to it that only those who can *fill* that office shall be invested with its responsibility.

It is indeed worthy of note that whenever changes were made in requirements as to age, education, health, work experience, even in times of critical shortages of missionary personnel, standards were raised and never lowered. Shortly before unification the administrative secretaries of the Council were asked to put into succinct form the major requirements for prospective workers at home and abroad. Mrs. J. W. Downs, secretary of the Home Department, wrote:

The requirements for service as a Deaconess are: a diploma from an accredited high school, a certificate from an accredited junior college, or its equivalent, and she must also complete a prescribed course of training at Scarritt College or a similar school, and must have at least one year of successful teaching or business experience. Age limits are twenty-four to thirty-five. Health and nervous stability must be established. A deaconess must have the ability to cooperate with other agencies, to live satisfactorily with other people and understandingly with people of other races, demonstrating a belief that people of every race may be fitted for world citizenship, and likewise a belief in the right of every individual for an opportunity to develop a well-rounded personality. In regard to purpose, we want not so much a promise for life service, but we do want every worker to have a life-service attitude toward her work.

Miss Sallie Lou MacKinnon, secretary of the Foreign Department, wrote:

The requirements for missionary service are of the highest. The age limits are twenty-four to thirty-five; the minimum academic requirement is a degree from an accredited college or university and graduate study in subjects necessary for effective missionary service. At least one year of successful work experience should be secured in this country before attempting to work abroad. Vigorous health with good health habits and emotional stability are essential. Ability to cooperate and live graciously with other people of one's own and other races is necessary. Above all, the missionary must have a faith in God and in His love for her and for every individual which will enable her to lose herself in making Him known in His world and in bringing others into the way of fellowship with Him.

The forms of service may change in the lifetime of a missionary, for the able

person who so shares with Jesus the longing for the Kingdom of God that she is willing to give her life for its coming, the mission field offers increasingly satisfying and meaningful service.

The Deaconess Movement

Pressed with the necessity of securing a larger number of trained workers for the home field, the members of the Woman's Board of Home Missions, under the leadership of Miss Belle H. Bennett, sent a carefully worded memorial to the General Conference of 1902 calling attention to the urgent need and asking for the creation of the office of deaconess in the Methodist Episcopal Church, South. The deaconess movement was not something unheard of at that time. It had already gained a strong foothold in Europe and in certain denominations in the United States, including the Methodist Episcopal Church. In addition Miss Bennett and Miss Mary Helm had spent two years of unremitting effort talking and writing about deaconess work, preparing the way for its admission into the Southern Church. When the memorial was presented to the General Conference, it was, nevertheless, subjected to critical scrutiny and to long and bitter debate. Some declared that any such official recognition of the women of the church would lead them to aspire to the ministry and even to the episcopacy, which to them was utterly unthinkable. Some decided that the work of the deaconess was intended very definitely to displace that of the minister. One delegate declared such an action could only be called heresy. But the women did not waver. Mrs. L. P. Smith enlightened the General Conference committee with forceful facts gleaned from her intimate knowledge of deaconess work in the Wesleyan Church of England, and largely because of her excellent explanation of the matter, the memorial passed with only thirty-seven dissenting votes.

The original plan made by the women for the development and control of the deaconess movement was that it should be placed in the hands of a joint committee composed of two bishops and representatives from the three mission boards then in existence. However, the General Conference, in granting the memorial, modified this provision by making the Woman's Board of Home Missions entirely responsible for the movement. It was this action which caused Miss Mary Helm to say to Miss Bennett, "Honey, if we had known the General Conference would turn our petition into a boomerang like this, would we have been so brash about sending it in?"

The question, however, was asked in jest, for after the granting of the memorial these two women, who had spared no effort to secure its passage, gave themselves with equal enthusiasm to the resulting responsibilities. Through the pages of *Our Homes* Miss Helm tried to allay some of the confusion and suspicions which surrounded the deaconess movement. The following excerpt is taken from an article by Miss Helm entitled, "What a Deaconess Is, and What She Is Not."

What She Is:

(1) She is a consecrated Christian woman. (2) She . . . can give her *whole time* to the service of God. (3) She is a *trained* worker. . . (4) She is *authorized* and *appointed* by the Church. . . (5) . . . she *asks no salary*, only that her necessities be provided for. . . (6) She is at *liberty to retire* . . . at any time. . . (7) She wears an ordinary simply made dress of a uniform color with those in the same office, with some distinctive mark of that office, possibly white strings to her bonnet. . . (8) She lives in a Deaconess Home. . . (9) As a pastor's assistant she becomes a *leader of women*. . .

What She Is Not:

(1) She is *not a preacher*. (2) She is *not ordained*. . . (3) She is not a *Protestant nun*. . . (4) She does not wear the "habit of a nun. . . ." (5) She is *not a church beggar*. . . (6) The Deaconess Home is not like a nunnery . . . nor has it a Mother Superior.

As president of the Board Miss Bennett continually stressed the importance of maintaining high standards for deaconesses.

We need exceptionally fine women, as the specific calls from numerous pastors, congregations, and institutions clearly show. We could doubtless place a hundred such deaconesses in the next thirty days if we had them. But exceptional, well-trained women are not found or made in a day. Let the Church wait until they are found and prepared, and let this Board make it difficult for any unworthy applicant to become a deaconess, so difficult that even the most ardent advocates of the cause will understand that you do not intend to authorize the setting apart of any but the best.

In 1903 Bishop Eugene Hendrix consecrated five young women, setting them apart as the first deaconesses of the Methodist Episcopal Church, South. They were Misses Mattie Wright, Amy Rice, Annie Heath, Elizabeth Davis, and Anabel Weigle. The consecration of Miss Elizabeth Taylor, also a member of the first class of deaconesses, was delayed a few months because of her illness. Of these, Miss Mattie Wright was first to be consecrated, an honor conferred upon her because of the worthy service she had already given in Waco, Texas, and Los Angeles, California. In all the work that she did Miss Wright proved the appropriateness of this honor. The story of the development of Sloan Mission, St. Louis, into Kingdom House is largely her story. Accustomed to mastering difficult situations, unconsciously of limitations, yet humble and unpretentious, Miss Wright wherever she went left masterful monuments to her pioneer spirit. Always giving credit to the splendid women of the City Mission Boards with whom she worked, she called herself the link between them and the communities they were striving to bless.

As the work grew, deaconesses and home missionaries under the Woman's Missionary Council gave themselves to many different types of service. They served as teachers and staff members in mission schools and were responsible for the work of other institutions and projects supported by the women in

cities, towns, and rural areas. They taught Bible in colleges and universities, and were student counselors and dormitory matrons. They served in local churches in various capacities, and those trained as nurses worked in hospitals and clinics throughout the Southland. Aside from the enlarged scope of duties and varied activities undertaken by deaconesses as the years passed, other significant changes took place. One of the most apparent changes was that the deaconess' distinctive dress was made optional, thereby eliminating one of the chief differences which had distinguished deaconesses from home missionaries. As early as 1927 the Workers' Conference instigated a movement to have all regularly accepted home workers be known as deaconesses, and all home applicants accepted by the Board be consecrated as deaconesses.

In the beginning, as Miss Helm indicated in her treatise, the deaconess received no salary. She was provided with her room and board and was given a stipend of ten dollars a month. This amount was later changed to fifteen and then to twenty-five a month. Miss Bennett was never happy over the method of financing deaconess work, though the plans adopted were those followed by other denominations at that time. She always felt the church could not justify itself in standing for high wages for laborers and other salaried groups without first paying ministers a self-respecting salary. This also was her attitude toward deaconesses, and she worked unceasingly to place them on the same basis as other missionaries of the Council. Her efforts were not in vain, for by the time of unification in 1939 deaconesses of the Methodist Episcopal Church, South, received a minimum salary of \$75 per month with provision for a furnished room and traveling expenses. A group insurance policy amounting to \$1,150 for each deaconess was financed by the Council, and a stated retirement allowance based on the term of service compared favorably with other retirement incomes at that time. At first, provision for vacations was one month's rest, during which the stipend was continued; later, in addition to this, a furlough period of three months was granted after seven years of service; finally, each deaconess was entitled to a full year's furlough every seventh year with nine months for study and three months for rest and recreation.

One of the most noteworthy developments in the deaconess movement in the Southern Methodist Church was the organization of the deaconesses into the Workers' Conference, the president and secretary of which were given membership in the Woman's Missionary Council. This Conference also had the opportunity of naming a deaconess to sit with the Placement Committee of the Home Department with full privileges of discussion and recommendation of appointments. In addition during the last three quadrenniums of Southern Methodism a deaconess was named as a member-at-large of the Council, thus giving the Worker's Conference direct representation on the Executive Committee. Because no other group of workers had this direct representation, the Woman's Missionary Council looked to the dea-

conesses to represent the needs and wishes of other workers besides themselves. Thus the deaconess representatives were able to participate in the gradual raising of standards for all Council workers and in many other matters related to the general welfare and happiness of the missionary family both at home and in other lands.

Answering the Call

The swing of the pendulum of attitudes and interests of students and young adults which influenced their reaction to the missionary challenge makes a fascinating study. In part their reaction has been a reflection of the spiritual state of the church itself, which had always been subject to strange recurrences of periods of apathy and indifference. But with equal regularity history has given unmistakable evidence of God's guidance. For somehow the church's hardened, superficial crust has always erupted, sending forth a freed spirit, more powerful, more convincing and more inspiring because of its imprisonment. This, too, though on a smaller scale, has been the experience of those who sought to secure personnel needed to carry on the world-wide program of the church. Here and there is a generation hard to reach, indifferent, apparently cold to the needs of mankind; then an outpouring of fervor and faith leads to an offering of life with complete abandon and with no thought of sacrifice.

What then may be said of those who in lean years or in abundant years have given themselves to the work of the Kingdom? In looks, personality, background, and talents they differed widely, as any group of women would. But as one reads the records of their lives, of their trials and troubles, of their hopes and joys, of their failures and achievements, certain traits stand out as common to the group.

They were happy. They found deep, abiding joy in their work, joy which was reflected in the first effulgent reactions of new missionaries on the field. Miss Helen Scalley wrote upon her arrival in China: "Oh, I am so happy. . . . It is so good to be here." Miss Lorena Kelley was equally enthusiastic: "I am thoroughly happy to be at my work in Africa, and am greatly enjoying it. . . . The association with the missionaries here on the station is delightful. I think it would hardly be possible to find a station on which it would be easier for a new missionary to begin her work." Even after the first fond thrill was gone, it was the same for Deaconess Ida Stevens, who wrote: "Each year I feel more deeply grateful for a place in God's great harvest field. It is a joy to send another annual report." And Miss Ella Leveritt of China wrote: "Forty years seem so short at this end of the line. . . . The thrill of being a missionary has never left me and never will." Miss Edith Park said as she received her emeritus certificate: "It was worth while a thousand times; so worth while that with the permission of the Council I am going back unofficially to walk with my sisters in Christ in Mexico a while longer."

They had a sense of humor, often a wonderful overflowing, contagious sense of humor which saved the day when bodies were weary and nerves drawn taut. Picture a group of China missionaries in the midst of chaos and destruction laughing heartily with Miss Kate Hackney as she reads a letter from a friend who tells of having seen a group of "generous looters" give away a suit of underwear marked plainly with Kate's name. Miss Bert Winter shared with her Council friends the priceless apology extended her by her hostess on one occasion, who said, "Well, Miss Bert, you'll just have to excuse these biscuits. They squat after they riz, and they baked on the squat."

They were consummate homemakers. One never visited the room or the house or apartment of a missionary or deaconess without being impressed with this fact. Even a mud house in Africa, with grass roof and hand-sawed floors and home-made furniture, was made beautiful. Of her hut Miss Etta Lee Woolsey wrote in 1920:

The woodwork is painted white, and against the soft, dove gray of the mud wall is very pretty. Take our handsome library table and several pretty rockers, all made by the industrial department, a few good pictures in frames on the wall, our white dotted swiss curtains and several rugs, and we have a living room into which we would be proud to invite even Miss Bennett and Bishop Lambuth. But the kitchen, with its big windows, convenient tables and shelves, and the nice, big pantry, is the joy of our hearts.

They were patient in the face of restraints and conditions over which they had no control. Many petty, irksome situations developed, but none more thoroughly provoking than faced by Miss Helen Rosser and her co-workers in Sondo, Korea, who were refused driver's licenses because their car, a T-model Ford of ancient vintage, was painted a royal color. They sold the Ford and bought another car of an approved color, but this time the authorities refused them licenses because their garage was not built according to government regulations.

They were resourceful, not afraid to try something new if it needed to be done. Pictures flash across the horizon—missionaries doing things they never dreamed they would be called upon to do: Deaconess Mattie Wright doing the work of janitor at Sloan Mission when the man holding that job failed to appear; Mrs. Campbell of Korea making a needed stove from a large oil can; Mrs. Lewis in the Congo wiring her husband's office and operating room so that he might have the long deferred electric lights; Miss Annie Parker building a poultry house. Whatever needed to be done, somehow, someway some missionary or deaconess found a way to do it.

They worked beyond the call of duty. Miss Elizabeth Claiborne made beautiful the mission grounds of China, giving her extra hours to outside labor in order to have jonquils and narcissus blooming in the spring. Miss Lorraine Buck and Miss Frances Gaby rode horseback, visiting lonely,

isolated families beyond the confines of the village in Cuba to which they had been assigned. Miss Kate Cooper got up long before daylight, not just occasionally but every day, in order that she might meet her Korean women and pray with them before they started on their day's work. Miss Margaret Young tramped over rough fields and crossed frozen streams on foot, searching for a suitable camp site for Negro girls and boys in Tennessee.

They were adaptable. They endured necessary hardships bravely. Isolation was particularly difficult in Africa, where securing necessary supplies sometimes delayed for months the work which needed to be done. They read often by lamp light and performed emergency operations with the aid of kerosene lanterns; and they waited patiently for the gift from America which would finally make electricity available to them.

They were generous with their money. In times of financial stress in America their personal generousities made possible needed repairs on buildings, and even the erection of new buildings necessary to carry on or expand the work. They paid scholarships for "their children" from their meager salaries and paid fees to redeem child brides. They gave money for the relief of suffering, food and clothes for homeless refugees. For years Miss Eugenia Smith, deaconess in the homeland, supported a Bible woman in China. Such examples of their personal, sacrificial giving are for the most part only accidentally known, but even these are too numerous to record. There is one gift, however, so symbolic of generous hearts that it should be told and retold: Miss Mattie Wright in St. Louis gave the last five dollars of her ten-dollar stipend to buy serum for a neighborhood baby whom she herself nursed back to health.

They were persistent. They would not take "no" for an answer in matters of importance. Though records are filled with illustrations of this fact, the simple story of Deaconess Mae McKenzie pulls hardest at the heart strings. She refused to resign from her first appointment in a lumber camp at Crossett, Arkansas, although suffering from the recurrence of a serious heart ailment. As she lay dying surrounded by friends whom she had so lovingly served for eighteen happy months, she sat up in her bed, talking to the boys in her Sunday school class about the state of their souls, asking those who had not yet been converted to promise her that they would become Christians. To one who replied, "I will try," she said, "Don't say *I will try*. Say *I will*. Repeat it after me, 'I can and I will.'" The young man with sobs repeated her words. On the next afternoon in a church crowded with her people, the pastor asked those of the young men who would promise to be better and stronger Christians because of her to stand with him. Eighteen fine young men rose to their feet. Thus the service of eighteen months stretched away into many years because Miss McKenzie, even as she lay dying, would not take "no" for an answer.

They were courageous. How often they had need to be courageous! Miss

Ruth Lawrence stayed by her post in Poland in the face of war and privation and possible imprisonment. Missionaries of China sought release from governmental protection in order that the message they bore might be freed from the stigma of Western imperialism. Miss Elizabeth Streeter of Mexico was alone at Institute Colon when an angry mob marched upon the school to destroy it. Meeting them at the gate, she pleaded and reasoned with them to no avail; then, as she knelt in the dust beside the gate to pray, the angry mob quieted and went away.

Perhaps the listing of characteristics such as these glamorizes the missionaries and deaconesses. It is difficult to be unbiased in writing a history based on lifetime records of women who forgot themselves in service to their fellow men. There were mistakes, to be sure, mistakes arising from an erroneous identification of Christianity with Western culture. There were blind spots which sometimes prevented their seeing the good existing in the culture and customs of an ancient land. There were subtle indications from time to time of an unworthy, even unconscious sense of superiority. There were times when "numbers" seemed to be the ruling passion of the day, when mere lip service to the Christian way of life was counted as a conquest in His name. But from the beginning there were God-given leaders who recognized these pitfalls and mistakes and whose consecrated, prayerful lives gave abundant evidence of growth in grace.

The exigencies of the times brought to the surface many characteristics which under normal situations were not evident. There were few who had an opportunity to exhibit such courage as did Miss Streeter. The bravery of those who spent their lives doing tasks whose sameness all but lapsed into monotony with the recurring years was not so obvious, but it was bravery none the less. Sustained by the belief that the work they did had its place in the onward march of Christianity, the proving of their bravery was by the slow and plodding process of remaining faithful through the years. But perhaps the bravest, most courageous of all were those who watched the physical destruction of a beloved institution, or the closing of some center to which they had given their lives, and were sustained by the indomitable faith that their work had not been in vain. They sensed the unseen forces which, strengthened by their labors, would never die, and knew that ultimately God's way would triumph in the world. These are they who were, and are, living in the eternal presence of the One who said, "He that followeth me shall not walk in darkness, but shall have the light of life."

From Mites to Millions

THE rapidity with which missionary societies sprang into existence after their authorization in 1878 indicated an eagerness on the part of women to band together in order that they might pool their resources and accomplish together what no one of them could accomplish alone. On the whole the financial resources of the women of that day were meager, and they handled little money; consequently, the early missionary societies of Southern Methodism were dependent on a multiplicity of small gifts, regularly and systematically given. Some societies took in sewing to make their missionary money in early days. Others accepted farm and garden products, especially eggs, as "legal missionary tender" in payment of dues and for special offerings. But from whatever source their gifts were secured, they combined to make a fascinating financial picture of the years 1878 to 1940, a picture which was described by Mrs. Ina Davis Fulton on one occasion by the terse and telling phrase, "From mites to millions." Within four years after their authorization, the annual intake of gifts from foreign societies had grown from \$4,014.27 to \$25,609.44, the accumulation of funds over the four-year period amounting to more than \$62,000. The authorization of the parsonage societies in 1886 opened additional avenues for missionary gifts and service.

At times the women of the Foreign Society were apologetic because money accumulated in the treasury more rapidly than they had workers to send to foreign fields. But by the seventeenth annual session the tables had turned:

Miss Haygood had delivered an address on China. At the close of her address Mrs. Wightman, the President, came forward, and calling Bishop Galloway to the chancel, she made one of the most heartfelt and pathetic appeals ever offered on behalf of missions. She called the Bishop to witness that she loved the cause, that she was a part of the Woman's Foreign Missionary Society, and had never faltered in its service during its seventeen years of life and labor. She assured him that during that time she had been sorely pressed in spirit by the varied conditions of the work, but never before had her heart been so wrung or her spirit so crushed as when she learned that afternoon that the Woman's Board of Foreign Missions had on hand three accepted, consecrated, trained missionaries, eager to go to the foreign fields, and no money with which to send them.

This inspiring appeal caused secretary after secretary to arise and pledge herself and her conference to this end, and the necessary amount of \$2,000 was soon provided.

Needed funds were not always available in the Home Society, either, and records tell of many plans and devices used to secure money for the enlarge-

ment of the work. The Department of Systematic Giving was begun; stewardship was taught and emphasized; life memberships and honorary life memberships were devised as a means of strengthening the members and bringing more gifts into the treasury. As early as 1886 mite boxes were used by the Foreign Society, and it was estimated that about \$100,000 annually was brought into the treasury by this means. By dint of earnest effort and prayer membership and gifts in both the home and foreign societies increased until in 1910 the figures showed \$274,355.17 given for Foreign Work and \$151,209.39 given for Home work, plus \$54,303.06 for city missions. During 1911 the giving in all lines decreased, the natural outcome of the uncertainties and opposition which attended the enforced union of Home and Foreign work. But by 1912 order and confidence were restored and giving exceeded that of any previous year in both Home and Foreign work. Thereafter, the climb was for the most part steadily upward until the depression years halted the progress.

The year 1921 marked the first time in which receipts from all sources, including Centenary gifts, reached the million dollar mark. Four years later, in 1925, when Mrs. F. H. E. Ross made her final report before her resignation as Council treasurer, receipts from conference pledges alone came to \$929,517.29, and the women of the Council body applauded this statement; but when she added that the inclusion of \$77,707.36, received on the Bennett Memorial pledges, brought the giving from conferences for the year to a total of \$1,007,224.95, the audience spontaneously rose and sang the Doxology. It was not until 1927, however, that the conference pledges amounted to more than a million dollars, and at the Jubilee Session of the Council in 1928 Mrs. Ina Davis Fulton, successor to Mrs. Ross, reported that the pledge had been overpaid by more than \$16,000. The all-time high peak of giving came in 1928 with a total of \$1,119,486.01 paid by the conferences, which represented \$37,000 more than had been pledged for the year.

Weathering the Depression

The ability of the women to weather a depression which within five years whittled their annual income from well over a million dollars to less than \$750,000, goes back to the practices of the early days of home and foreign societies. From the very beginning leaders of these societies studiously shunned going into debt. They quickly developed the policy of basing their annual appropriations on the actual amount received from regular missionary giving the preceding year. They avoided undercutting the inflowing of regular gifts by high-pressure appeals for special projects. When such projects were approved as conference or general specials, it was always with a plea tantamount to a demand that gifts should be solicited and given only as extra money over and above the amounts regularly given to the maintenance of work already established. The aversion to indebtedness was never abandoned,

even during the darkest days of the depression. Drastic cuts had to be made in appropriations, but early in the process Miss Esther Case, Foreign Secretary, prophesied that the depletion of income could be made a blessing in disguise if the women did not allow themselves to lapse into an attitude of poverty. At many points her prophecy proved to be true.

On the field, workers were asked to make their own recommendations as to how necessary cuts could less disastrously be made. A process of evaluation was necessary, and while at times cuts were made with tragic results, at others the resultant surgery was beneficial. People of the towns and villages sometimes pooled their own resources and found ways to keep worth-while projects alive and sometimes to make them self-supporting. The sacrificial spirit on the part of missionaries and deaconesses who voluntarily reduced their salaries and turned back into the treasury any advantages accruing to them through favorable exchange warmed the hearts of the people of the church. Some deaconesses offered to give up their regular salaries and go back to the old stipend basis. Others offered to retire altogether if the money used for their salaries could be used elsewhere to better advantage. All of this drew Council members, missionaries, and deaconesses close together and strengthened the bonds of appreciation and affection existing among them.

There were those who said that the depression failed to depress the missionary women, and in a certain sense this was true. They never quit hoping and praying and working even in the midst of the darkest days. Those who attended the Council meeting in Louisville, Kentucky, in March, 1933, will not forget the pledge service of that year. Usually the high moment of the meeting, this year there had been so many financial reverses that the pledge service assumed the most discouraging aspects. But somehow what started out to be a money-taking procedure turned into a prayer meeting, and the prayer meeting became a Pentecost. The women wanted to hurry home and talk to their auxiliaries, pray with them, and tell them of the sacrifices of the missionaries and deaconesses, and of the missionary society of African women who, out of their poverty and gratitude for their new-found Saviour, had sold enough bananas and eggs to send \$5.00 to missionary headquarters because they heard there was a depression in the United States and wanted to help. The women entered a pact to unite in prayer every morning at the hour of waking, and every Council member pledged herself to seek a pledge from every auxiliary, no matter how small. By the following year the Council income began its upward climb again, and Mrs. Ina Davis Fulton was able to report, "The Council has not been in debt, nor incurred a deficit even during the depression due to the loyalty and sacrificial spirit of Southern Methodist women."

Certain facts with regard to giving during the lean financial years are impressive. The St. Louis Conference set a remarkable record in that it kept the same pledge throughout the depression and paid it in full, by quarters,

each year. For years the Los Angeles Conference led all others in per capita giving. Even in 1933, when general giving was at its lowest ebb, the Los Angeles Conference had a per capita gift of \$5.31. This may be attributed to Mrs. F. W. Peters, who for many years as president of the conference stressed the spiritual life and trained the women in sacrificial giving. Although the increase in income after 1934 continued steadily each year, unification came before the giving reached the level of 1928. The total income for the last year prior to Methodist unification came to \$1,138,166.49, including bequests, annuities, and interest on investments. Of this amount \$936,594.99 came from conference societies.

Raising Extra Money

Money for the erection or purchase of schools and other needed buildings in early days was obtained in various interesting ways. The story of Clopton School in China, which antedated the Woman's Foreign Missionary Society, is one of the priceless heritages of Southern Methodist women and is indicative of the way many large gifts were made by women who had money or jewels to give. Often gifts were made by leaders themselves at annual meetings or in executive committee meetings. At the annual meeting of the Woman's Board of Foreign Missions in Nashville in 1899 Mrs. M. D. Wightman, in her presidential address, made an appeal for the opening of a school in Cienfuegos, Cuba. Present only as a guest Mrs. Dora E. Bowman, newly elected president of the North Texas Conference Society, was so moved by the appeal that she arose in the audience and asked if she could start the fund for this school. No collections were allowed during the session but voluntary offerings could be received; so Mrs. Wightman granted the privilege of the gift. Mrs. Bowman walked up to the table and put twenty-five dollars there with the promise of more to follow if the Board entered work in Cuba. Miss Belle Bennett then arose and said, "Texas shall not go into Cuba alone. Kentucky will go too," and she laid twenty-five dollars on the table beside the initial gift, followed by Mrs. L. H. Potts and many others, until in less than fifteen minutes there was \$500 on the table. Upon her return to her own conference, Mrs. Bowman's prayers and work made possible the opening of the school the following year, and she was given the privilege of choosing the new school's name. She decided to name it for her dearly beloved sister-in-law, Mrs. Eliza McFarlin Bowman, whose son had given \$1,000 in her memory, the largest single gift contributed to the school.

Financing the building for McTyeire School in Shanghai was done in a very different but equally interesting way. At Miss Laura Haygood's request certificates were issued, each representing a ten-dollar share, to be purchased for the new enterprise for which \$25,000 was needed. The certificates had on them a picture of Miss Lochie Rankin, first missionary sent by the women to China, and were signed by Mrs. Juliana Hayes, president, and Mrs. D. H.

McGavock, corresponding secretary, of the Board. When the project was presented to the Board, 820 shares were purchased immediately.

In the early days of the Parsonage Society in the homeland loan funds played an important part in the raising of needed extra money over and above membership dues. Three of the most popular loan funds were the Preachers' Wives Loan Fund, the Angel Band Loan Fund, and the Lucinda B. Helm Loan Fund. Other loan funds were often presented in the name of persons whom a society or an individual wished to honor. An initial gift of \$1,000 was necessary for the creation of such a fund. A donation of \$5 was required to enter the name of a minister's wife on the honorary list kept in connection with the Preachers' Wives Loan Fund, while the Angel Band fund was created by the payment of \$20, by installments if desired, in remembrance of some departed one. Money received from such funds was used for parsonage building and home mission work.

Many extra dollars came to both the Home and Foreign societies through bequests. The first bequest received by the women came at the close of 1878 when the Foreign Society was just one year old. Miss Helen Finley, a young teacher of Greenville, Mississippi, was stricken with yellow fever during an epidemic, and before her death she requested her brother to see that \$100 of her self-earned money be given to the Woman's Missionary Society. Through the years similar bequests and legacies came in, many from missionaries and deaconesses. Two of the most interesting bequests received by the Woman's Missionary Council were for \$10,000 each. One came in 1922 when Miss Belle Bennett at her death left \$10,000 to the Council, which they immediately set aside to establish a research library at Scarritt College in her honor. The other bequest was designated for Sue Bennett School, London, Kentucky, by a former student who was a resident of Puerto Rico. Two of the largest legacies ever received by the Council were given by Major Toberman of Los Angeles, who at his death in 1911 left \$20,000 to be used for medical work among the poor, and by Mrs. Martha Overall of Coleman, Texas, who in 1929 left a similar amount. Mrs. L. H. Glide of California gave more during her lifetime than any other one woman in Southern Methodism. She financed the entrance of the Woman's Missionary Council into the Belgian Congo by a gift of \$5,000 and made a gift to the Council of a co-operative home for young women in San Francisco, estimated to have cost \$150,000.

Week of Prayer and Self-Denial

While life memberships, memorial rolls, and similar methods brought many extra dollars into the treasury, the most consistently dependable source of money used for non-recurring items came through the regular observance of the Week of Prayer and Self-Denial. Combining as it did meditations, intercession, and sacrificial giving, the Week of Prayer proved a great spiritual resource to Southern Methodist women. Certainly not all Week of Prayer

gifts were sacrificial; had they been, the treasury would have overflowed with money. But many of them represented self-denial on the part of those who gave. Usually such gifts were known only to God and the giver, but occasionally the secret was shared with a friend, or perhaps came as an apology for the seeming paucity of the gift offered. In this way a few precious stories became known. Such is the incident recorded in the history of the Southwest Missouri Conference telling of Miss Martha Carter. Although advanced in years and almost blind, she eked out a bare existence by selling books. She lived almost exclusively on a diet of bread and coffee; but by denying herself coffee for one week she was able to give twenty-five cents as her Week of Prayer offering. The policy of the Woman's Missionary Council was to use Week of Prayer funds only for non-recurring items and not for regular appropriations. These offerings were divided equally each year between Home and Foreign projects.

The following list of Week of Prayer projects for nearly thirty years shows the use made of these special gifts:

- 1911: Brevard Institute; Girls' Boarding School, Rio de Janeiro
- 1912: Brevard Institute; Sue Bennett College; Ruth Hargrove Institute; Vashti; Mary Keener Institute, Mexico City
- 1913: Lucinda B. Helm Hall at Sue Bennett College; Ruth Hargrove Seminary; Girls' School, Rio de Janeiro
- 1914: Vashti; Girls' School, Rio de Janeiro
- 1915: Japanese and Korean Work on Pacific Coast; Woman's Evangelistic Work, Japan
- 1916: Holding Institute; Girls' School, Rio de Janeiro
- 1917: Gulf Coast Work; Medical Work in China
- 1918: Retirement and Relief for Workers
- 1919: Wesley House, San Francisco; Medical Work in China
- 1920: Vashti; Normal School, Saltillo, Mexico
- 1921: Holding Institute; Lambuth Memorial Training School, Osaka, Japan
- 1922: French Mission School, Houma, Louisiana; *Colegio Buena-vista*, Havana, Cuba
- 1923: Bethlehem Center, Nashville, Tennessee; Laura Haygood Normal School, Soochow, China
- 1924: West Virginia Coal Fields; *Colegio Progreso*, Parral, Mexico
- 1925: Sue Bennett College; Carolina Institute, Seoul, Korea
- 1926: Brevard Institute; *Colegio Isabella Hendrix*, Belo Horizonte, Brazil
- 1927: Valley Institute; Woman's Christian Business Institute, Kobe, Japan
- 1928: Specialized training for workers; Hiroshima Girls' School, Japan
- 1929: Home and Foreign Retirement and Relief for workers
- 1930: Wolff Settlement; *Colegio Eliza Bowman*, Cienfuegos, Cuba
- 1931: Spofford Home; Maintenance, repairs, etc., on foreign field
- 1932: MacDonell School, Houma, Louisiana; Ewha College, Seoul, Korea
- 1933: Paine College; Stephenson Memorial Hospital, Changchow, China
- 1934: Sue Bennett College; Holding Institute; Dormitories for African girls; Equipment for institutions in Brazil

FROM MITES TO MILLIONS

- 1935: Ensley Community House; Social-Evangelistic Center, Seoul, Korea, and Laura Haygood Normal, Soochow, China
1936: Eight rural projects in home field; Hiroshima Girls' School, Japan
1937: Retirement and Relief for missionaries and deaconesses
1938: MacDonell School; Emergency needs in home institutions; Reconstruction work in China
1939: Amherstdale Wesley House; Dallas city mission work; Retirement and Relief; Bennett College, Rio de Janeiro, Brazil
1940: Establishment and endowment of the Clara Tucker Perry Chair of Christian Life and Thought, Scarritt College.

Only on one occasion was even a part of the Week of Prayer money designated for use in the regular appropriations of either Home or Foreign Department. That was in 1935 when income from the conferences had again begun to increase, and Mrs. J. W. Downs, Secretary of the Home Department, recommended this means of increasing appropriations for the year in order that salary cuts, which deaconesses and home workers had voluntarily assumed during the depression, might be restored more quickly.

Retirement and Relief

Provisions were made for retirement and relief funds for home and foreign workers in 1909, just prior to the formation of the Woman's Missionary Council. Recommendations for such a fund came from Miss Maria Layng Gibson, who was at that time president of the Woman's Board of Foreign Missions. A similar measure was passed by the Woman's Board of Home Missions upon recommendation of Miss Bennett. Financial provision for this fund called for an annual contribution of twenty cents per member in the foreign society and ten cents per member in the home society. Later the Woman's Missionary Council provided that 2 per cent of the undirected pledge be set aside quarterly for this purpose. On four different occasions Week of Prayer funds were designated for retirement and relief. Altogether at the time of unification in 1940 the Maria L. Gibson Fund for foreign missionaries and the MacDonell Retirement and Relief Fund for home workers totaled approximately \$500,000. Only the interest from these invested funds was used in paying retirement salaries and providing necessary relief in emergencies.

In the beginning the amount of retirement salary granted each worker was determined by the Executive Committee of the Council, but later a general policy was established which called for the payment of \$300 per year for the first ten years of service and \$15 for each additional service year. In the Foreign Department the status of emeritus missionary was created which provided a full salary to missionaries who at the age of sixty-five had given thirty years of active, continuous service. Later the emeritus status was extended to deaconesses and home missionaries.

The Centenary Movement

Plans for the Centenary Movement in the Methodist Episcopal Church, South, were first suggested by Dr. W. W. Pinson, general secretary of the Board of Missions, and were approved by the General Conference in May, 1918. This movement was conceived in process of seeking a suitable way to celebrate the founding of the Methodist Missionary Society in 1819, prior to the separation of American Methodism. It was appropriate, therefore, that the Methodist Episcopal Church participate in the celebration, one feature of which was a joint Centennial Exposition of the two churches, held in Columbus, Ohio, in 1919. All boards and agencies of Southern Methodism participated in this great movement, setting goals for progress along many lines, emphasizing evangelism and increase in membership, as well as setting itself a \$25,000,000 financial goal. Returns for an intensive eight-day drive showed \$37,223,192 pledged from annual conferences and mission fields of the church. Of this amount, however, only \$21,000,000 was actually paid by the end of 1925.

The Woman's Missionary Council participated in the drive and received a share of the gifts accruing from it, using this money to strengthen and expand its work. The section of this history pertaining to work at home and abroad is filled with references to improvements made possible because of Centenary gifts. Over a period of six years the following amounts were received from Centenary funds for woman's work:

	<i>Foreign Work</i>	<i>Home Work</i>
1920	\$498,511.35	\$174,583.12
1921	479,490.31	164,501.94
1922	152,311.70	27,594.34
1923	285,678.84	106,430.29
1924	78,683.48	3,152.25
1925	81,348.26	24,348.26

In her report as Secretary of Oriental Fields, Miss Mabel K. Howell wrote:

It would not be possible to close a report for 1919 without speaking of the effect of the Centenary on the mission fields. Economically one wonders how we could have gotten along without it in China. Exchange has become such a problem, more than doubling the budget, that we would not have been able to take care of the year's needs without the Centenary. Then too the high cost of living in Japan and Korea has made the burden greater than ever before. The Centenary was divinely timed to meet an economic crisis. Spiritually the Movement has been a great blessing to the missions. It has brought courage and a forward look. It has meant much to the missionaries to feel the strong influence of the Churches at home back of them. It has made them feel a new sense of obligation to be at their best and do their best. Spiritually the Movement has also had a tremendous effect on the local church in all mission fields. It has aroused the native Church to a new sense of obligation for the evangelization of their own lands.

As the end of the Centenary period drew near, however, the question raised by Mrs. F. F. Stephens in her presidential message to the Council became an absorbing one: "After the Centenary, what?" Grave apprehensions arose concerning the ability of the women to assume support of the many new projects which had been begun with Centenary gifts. Several factors entered into answering Mrs. Stephens' question. During the Centenary a "standard year arrangement" had absorbed the normal increase in regular giving of the women and placed into the Centenary treasury more than a million dollars collected by missionary auxiliaries. When this arrangement ended, the Council once more had the benefit of increases in giving for use in regular work. The repairs and maintenance of property having been cared for by Centenary funds meant that for a time less of the Council's money would be needed in this area. In addition to these factors many of the conference societies increased their giving to include the salaries of Centenary missionaries who had come from within the bounds of their respective conferences. These facts combined to make the post-Centenary period of adjustment easier than had been anticipated. There were, however, unfinished enterprises, promised projects which because of uncollected Centenary funds had to be postponed. The intervention of the depression cut short the continued collection of pledges and made impossible the fulfillment of many Centenary dreams which might otherwise ultimately have been brought to fruition.

Financial Problems Faced

Throughout the history of the woman's missionary societies local giving proved to be a continuous source of concern to leaders. The 1898 report of the Home Society, which made provision for local work on the part of its members, contains a protest that too often the local women must supplement financial gifts locally which rightfully are the obligation of the entire church. This, the report states, was contrary to the spirit of the women's organization which was essentially a missionary spirit. In the Foreign Society Mrs. McGavock continually stressed the fact that the purpose of the Society was to establish and maintain missionary work in foreign lands, and that all money collected in auxiliaries should pass through the treasurer's hands and not be diverted to any other cause, however worthy. Plans for the union of Home and Foreign Societies necessarily embodied a provision for local work such as had been authorized by the former Home Society. A careful interpretation was given as to what constituted local work, and a separate treasurer for local funds was authorized in auxiliaries. The requirement of membership dues of ten cents per month designated either to home or to foreign work, or twenty cents to both, safeguarded the missionary giving of the women at least to that extent at the time. Later the stipulated amount was \$2.40 per year from each member.

The Re-evaluation Committee of the Council, appointed in 1927, made a

special study of the financial policy of the organization, and in their final report recommended, and the Council voted, to eliminate dues or any specified amount of money given to missions as a requirement for membership. The giving of "prayer, service, and a contribution to the annual budget" was all that was required. The increasing seriousness of the depression made impossible an objective evaluation of the new financial policy, but on the whole it was felt to have been a timely change. Its flexibility made possible the continuing membership of women who would not have been able to meet any stipulated dues, and at the same time left no room for complacency on the part of women able to give more than the amount formerly required for membership.

After the depression ended, however, the Council's income began to increase, but a study of the situation showed that this was coming from a growth in membership, not from a growth in individual giving. The startling discovery was made that as members increased, per capita giving shrank! Three possible reasons were suggested for this decline: first, appeals for new members were being made on the basis of its costing little to join rather than on a higher appeal of "opportunity for the investment of material possessions that will pay dividends in spiritual values"; second, the growth in circles brought into existence a "circle loyalty" instead of loyalty to the work of the Woman's Missionary Society as a whole; and third, the ever present pressure brought to bear on missionary societies to help in payment of church debts and other local obligations was cutting into missionary giving. The slogan, "Keep the Missionary Society Missionary," suggested by Mrs. Ross in 1923 might well have been a permanent one for the Council, for through the years this plea continued to be made again and again. One of the strongest statements regarding the finances of the Woman's Missionary Society was prepared by the Maintenance Committee of the Council which reviewed the financial situation in 1930:

The Woman's Missionary Society is a great financial enterprise, a corporation in which every member is a partner. Through half a century the investments in this enterprise have amounted to more than twenty-three millions of dollars in workers and evangelistic, educational and medical institutions for womanhood and childhood in eight foreign countries and in many areas in the United States of America. A million dollars are now being invested each year in this enterprise for its rebuilding and maintenance.

For this vast program, the investments of the membership are the sole support. From no other source whatsoever is there any income; hence it is vital to the life of the enterprise that the constituency shall intelligently and loyally give through its channels adequate funds for its support and growth. . . .

Because the Woman's Missionary Society is so well organized and active, many causes that lie outside of its distinctive program of work bring their claims for support to its treasury. Many of these causes are good, and are entitled to support from the church and community. Furthermore, every missionary woman, because she is a churchwoman and a citizen of her own community, is under obligation to

support these causes personally through the proper channel in so far as she is able to do so. But these causes have no claim upon the Woman's Missionary Society for support, and money given to them should not be given through the Missionary Society as missionary money.

Two years after this statement was written, Mrs. J. W. Perry in her annual address to the Woman's Missionary Council, declared: "One is appalled at the amount of money the society is contributing to these causes. Church, debts, pastor's salaries, parsonages, benevolent collections, and many community enterprises—all worthy and noble causes—are taking the strength from the fundamental obligations for which the society is organized." The need for constant repetition of this point is shown by the fact that in 1910 aggregate figures for the home society showed that less than 50 per cent of the funds of the society had been used in local work; whereas in 1934 a five-year study revealed that 67 per cent of the missionary society funds had been retained for local use, and only 33 per cent sent to the Council treasury to carry on the far-flung work of the Woman's Missionary Council at home and abroad.

Another vexing problem through the years was that of missionary specials. Specific work was originally designed to arouse interest among auxiliaries and juvenile societies in mission work by making it of more personal concern; but it was never intended to replace the interest in the broad work of the societies.

A third financial problem was the distribution of funds between home and foreign work. The 40-60 basis of distribution first agreed upon proved untenable as the years passed. The percentage allocated to foreign work was not sufficient to meet the regular needs and left no room for growth. In 1927 an emergency relief measure was passed, and in the following year a special study of missionary monies was made. As a result of this study Mrs. J. W. Downs, administrative secretary of the Home Department, recommended that the basis for distribution be changed from 40-60 to 33 1/3 per cent for home work and 66 2/3 per cent for foreign work. The Executive Committee unanimously recommended this change which was approved by the Council at its annual meeting in 1931 and became effective that year.

Funds for Scarritt College

The amazing history of the establishment of Scarritt Bible and Training School is replete with stories of loving, sacrificial offerings which for the most part were laid in the laps of Miss Belle Bennett and Mrs. M. D. Wightman as they toured the church and made their appeal. The large gifts were few, so that the final magnificent total represented a composite of countless small gifts which included many pieces of jewelry given by women and girls who had no money to give. Equally magnificent and beautiful is the story back of the Bennett Memorial building erected shortly after Scarritt's

move to Nashville and dedicated during the Jubilee celebration of the Council in 1928.

The first gift received after announcement was made of the Belle Bennett Memorial Campaign came from Miss Annie Carlton, an invalid in Mobile, Alabama, who had known and loved Miss Bennett. Eunice Boney, twelve-year-old daughter of Mrs. Harvey Boney of the North Carolina Conference, followed soon after with a gift of three precious gold dollars which she prized above all her possessions. Other treasured gold pieces came: one from an elderly couple who had received the gold piece for their Golden Wedding Anniversary; still another from a circuit rider's wife, her birthday present. Mrs. Stewart French, treasurer of the Bennett Memorial Campaign in the Holston Conference, declared that when the matter was explained at their conference meeting, women sprang quickly to their feet, wanting to buy shares in such a wonderful investment. It seemed as if the spirit of Miss Bennett was in their midst. Women with tears in their eyes and voices rose all over the house offering their love gifts. In less than five minutes a group of forty-seven women raised over five hundred dollars. Love gifts came, too, from around the world. One conference in China had thirteen districts with perfect records for contribution to the Memorial Campaign. Women of varied national and racial background in this country also gave liberally, as typified by the story of the little boy who appeared at the door of the Ft. Worth Wesley House bearing a gift of one dollar from his mother, a consecrated Christian Mexican woman who tithed the money she earned by washing and who wished to give this token "for the very great seniorita who died."

The goal set for the Bennett Memorial Campaign was \$500,000, a per capita gift of five dollars from every member of the woman's missionary societies throughout Southern Methodism. When the final count came in, nineteen conferences, including the Workers Conference, which had the second highest per capita gift of any conference, had reached or overpaid their goal so that a total of \$659,899.32 was made available for the Belle Bennett Memorial Building and for the endowment of a Chair of Bible at Scarritt College. The promotion of this campaign was carried on through the indefatigable labors of a campaign committee headed by Mrs. J. W. Perry. During 1926, the last year of the campaign, Miss Daisy Davies gave full time to the project, traveling more than thirty thousand miles and visiting eighteen conferences.

Gifts from Children and Young People

The gifts of young people and children through the years made possible many missionary activities at home and abroad which otherwise would have been left undone. Mrs. McGavock gave early recognition to the natural generosity of children. "Their young hearts respond quickly to every extra

call," she wrote in 1887. "One juvenile society contributed two hundred dollars for a house boat to aid Miss Dora Rankin in her work. Ere the funds reached China she rested from her labors; but the boat, 'Dora Rankin' will help carry forward work laid down and tell its own story of love and sacrifice." Children's giving was derived from several sources. Five cents monthly dues from those able to pay provided one source of revenue. Another source was derived from life memberships. An interesting communication is found in the minutes of the Woman's Board of Home Missions for 1902. Addressed to members of the Woman's Board of Home Missions assembled in Centenary Church, Richmond, Virginia, the note read:

Greetings in the name of the forty thousand Rosebuds of the Virginia Conference, I have much pleasure in announcing that your beloved President has been constituted a life member of the Rosebud Missionary Society for honor. And your other officers and managers have been made honorary members for life. Wishing you every one a hearty godspeed in your great and noble work, I am cordially your co-worker, Frank L. Kerns, Secretary.

Giving was greatly stimulated by the assignment of certain interesting missionary projects to children's groups, and in addition a general project was chosen by the Board to which undirected giving of the children could go. In the Home Society one of the most interesting objects for giving developed into what was for a time known as the Florine McEachern Mite Box Brigade. This was inaugurated in 1903 when Mr. and Mrs. J. N. McEachern of Atlanta, Georgia, expressed their intention of donating to the Woman's Board of Home Missions a sum of money to be used for a memorial fund, to bear their daughter's name, for the training of nurse deaconesses. They agreed to duplicate, on their daughter's birthday, any amount up to \$10,000 raised by the Society for that purpose during the year. In order to meet the conditions of this gift, the Florine McEachern Mite Box Brigade was organized. Later, in 1907, the McEacherns requested that the purpose of the fund be changed and recommended that the interest from it be used for the training of deaconesses. In 1939 this fund was increased to make possible the employment of a full-time instructor in the area of religious education of children.

The high peak in children's missionary giving after the formation of the Woman's Missionary Council came in 1923, when \$47,497.79 was reported as having come from junior missionary societies. During the depression gifts coming from boys and girls World Clubs and World Children's Circles, as they were then called, steadily declined until in 1934 only \$16,475.85 was received from these groups.

In January, 1935, when the co-operative plan for the missionary education of children went into effect, the Woman's Missionary Council began regularly to receive 8 per cent of the total Fourth Sunday offerings of the church schools, an arrangement agreed upon in order that children might continue

to share in the support of Council projects, and also in order that the Council might not sustain a complete financial loss at this point. The first share of the Fourth Sunday offerings received by the Council amounted to \$17,167.15, which represented an increase over the previous year. Each year thereafter the Fourth Sunday giving increased slightly until a high peak of \$19,455.52 was received by the Council in 1938. This amount, however, represented less than half of the highest amount which the Council had received from children's giving prior to the depression.

Because children's giving in early years was not always reported separately, no accurate figures can be given; but records for the years when separate accounts were kept show that offerings from primary and junior children from 1879 to 1940 totaled more than \$1,000,000, not including money contributed through the Baby Division. A determination of accurate figures as to the total giving of young people to missions is also impossible; but in her historical review of the work in 1928, Miss Julia Lake Stevens, superintendent of young people's work, conservatively estimated that up to that time the young people had contributed over \$700,000 for connectional work, not including city missions, local work, or money given for supplies. Adding to this 1928 estimate the actual amount given by the Young People's Missionary Society during the last two years of its existence (1928-1930), the total comes to \$849,274.81. If all the special gifts made over and above their pledges could be added to this, the children's giving record would undoubtedly have reached the \$1,000,000 mark.

Gems for the Master's Crown

The impossibility of recording the many wonderful gifts that found their way into the missionary treasury through the years is apparent. A glimpse at some of the jewels which were donated to the missionary service is, however, too fascinating to pass by. In the social rooms of Scarritt College there hangs a portrait of Mrs. David H. McGavock as a young bride, reminding all who see it of the unselfish gift of the diamonds holding her wedding veil which made possible Clopton School in China. A year after Mrs. McGavock's death Mrs. J. P. Campbell, missionary to China and later to Korea, laid upon the president's table a purple case containing another set of diamonds given by a "Western Lady," which became the foundation gift for the erection of McGavock Hall on the campus of McTyiere School in Shanghai. Mrs. J. B. Toberman of California, by the gift of her wedding diamonds, made possible the purchase of property for Carolina Institute in Seoul, Korea; the diamonds of Mrs. Senah Staley of Knoxville, Tennessee, built the Staley Kindergarten of Soochow, China; an unnamed gentleman of the Memphis Conference placed the names of his wife and daughter on the Angel Band Roll in 1897 and presented a set of elegant diamonds to the home society for their general treasury. In 1884 Miss Lou Phillips, ready to go as a missionary

to China, sold her diamond ring to delegates of the North Alabama Conference and gave the proceeds to missions. In 1927 Deaconess Frances Howard gave her diamond ring to the North Georgia Conference in behalf of better housing and more adequate facilities for the children of Bethlehem Center in Augusta. This ring, treasured as her mother's engagement ring, was returned to her by the Council women. In 1924 Miss Dorothy Wong of China presented to the Council a beautiful jade bracelet, an heirloom and the gift from her mother when she had left to come to America to study. The Council felt that the bracelet should be returned to Miss Wong, but she preferred to have the Council keep it as a reminder of her appreciation of what Southern Methodist women had done for her and her country. The money from this lovely gift was used to supply foreign fields with Christian literature which could not otherwise have been provided. The bracelet itself found its way into the Council's Treasure Case which, among other things, contained a watch and a beautiful cross which had once belonged to Miss Belle Bennett. Another interesting gift, a brooch, was presented in 1939 to the Woman's Missionary Council by Miss Ella Leverett, missionary to China. This gift was purchased by "A Friend" with the provision that the proceeds go to the Council treasury and the pin itself be presented as a personal gift to Mrs. J. W. Perry, Council president.

The Final Results

From a small beginning of \$4,014.27, the first year's income in the Foreign Society, and \$261,55, the first year's income in the Home Society, a grand total of \$34,925,595.13 was received and expended at home and abroad by the treasurers' of woman's work between 1878 and 1940. Much of the credit for the excellent financial management of the women's societies goes to the women who served as efficient, capable, and inspiring treasurers—conference, auxiliary, and general. In the days prior to the formation of the Woman's Missionary Council in 1910 four women served as general treasurers of Woman's work: Mrs. James Whitworth and Mrs. R. W. Brown for the Foreign Society, and Mrs. George P. Kendrick and Mrs. W. D. Kirkland for the Home Society. Two women also served as treasurers of the Woman's Missionary Council: Mrs. F. H. E. Ross, from 1910 to 1925, and Mrs. Ina Davis Fulton, from 1925 to 1940. Mrs. Ross and Mrs. Fulton had a number of characteristics in common. Both were educationally well qualified for their work and both had served as conference officers in their home conference societies. They both kept the Woman's Missionary Council out of debt, Mrs. Ross during the trying days of the Centenary and Mrs. Fulton during the depression. Each of them, in addition to being capable and efficient, loved figures and by their contagious enthusiasm inspired the Council women to see living, pulsating drama in the statistics they presented. When an accountant once asked Mrs. Ross, "What are your assets?" she is said to

have replied, "The love and loyalty of some two hundred and eighty-five thousand missionary women." In like manner Mrs. Fulton, in conducting the pledge service for 1939, declared:

As we think of missionary money, we think of it as something that lives. For our missionary figures represent the lives of the women who gave money to the cause . . . the lives of those who carry the message into all the world . . . and the lives of the millions who are touched by the message of salvation.

Certainly this concept of missionary money was basically sound; for experience has proved again and again that the real value that comes from missionary giving is an intangible, spiritual one, represented by the outpouring of heartfelt gratitude on the part of those who receive and by a sense of divine purpose and comradeship on the part of those who give.

Deep Are the Roots

THE work done by the women in the days when their home organization was known as the department of the Board of Church Extension was valuable in bringing relief to the pioneer preachers and their families who were planting the gospel of Christ in a new part of the land, among Indian tribes as well as among settlers in frontier towns. It made possible the establishment of many churches which would have collapsed in defeat but for the aid of the women. In addition this experience of working together for a great cause led the home pioneers to dream dreams and see visions of what could be accomplished in the homeland, and gave them the courage to ask for authority to enlarge their responsibilities. Reclamation and relief were the emphases of most home societies in the beginning, but swiftly came the realization that without some effort at prevention the other services were wasteful and sometimes futile and harmful.

The result of this enlarged vision brought schools, settlements, clinics, and churches into being to combat and prevent ignorance, poverty, disease, and crime. Through such institutions the women of the United States have rendered an inspired service to their country. They opened doors to more abundant living for countless persons of all ages and all classes of life. They pioneered the way for many of today's social projects, such as city playgrounds, parks, welfare organizations, and public health work. Through such programs they pointed out places where the government might beneficially serve its people.

In 1899 Mrs. R. K. Hargrove gave strong indication of the recognition of the all-inclusiveness of the women's missionary task in her report as general secretary of the Woman's Home Missionary Society:

Southern Methodist women of today are standing on the threshold of special privilege and opportunity. In the past the Southern states were almost purely agricultural and the Negro excluded the foreign laborer. Today these states are becoming manufacturing, and large communities of ignorant white laborers are being collected everywhere out of which will grow portentous evils. Before these reach gigantic proportions they should be studied and counteracted. To ameliorate existing conditions, to see that laws to protect helpless childhood are created and enforced, are problems right in our midst.

While the Methodist women were attempting to formulate in words their responsibility for the social climate in which they lived, they were also, by trial and error, attempting to set up within their organizational framework the committee or agency through which they could best accomplish the task.

As early as 1907 a Committee on Social and Industrial Conditions was organized at the annual session of the Woman's Board of Home Missions with Miss Mabel K. Howell as chairman. The next year it was renamed the Committee on Sociology and Philanthropy and charged with studying social conditions and the most successful lines of social service work and reporting to the Board annually subjects for local investigation and legislation.

With the organization of the Woman's Missionary Council a fourth vice-president was provided, charged with the responsibility of developing a program of social service and local work. A few months later a Bureau of Social Service was created with Mrs. J. D. Hammond as its superintendent. Upon Miss Howell's recommendation the standing Committee on Sociology and Philanthropy merged with the Bureau to form a new standing Committee on Social Service, under the fourth vice-president, designed to prevent possible overlapping. At the end of the first quadrennium the Council revised its by-laws and again created a Bureau of Social Service, which was put under a superintendent. The standing Committee was continued, made up of the superintendent and eight members selected from the Council. In 1930 the Bureau of Christian Social Relations became the official title and the work was carried on under three commissions: Industrial Relations, Rural Development, and Interracial Relations. Three committees which operated were: International Relations and World Peace, Christian Citizenship and Law Observance, and Co-operation with Civic and Welfare Organizations. Members of the Council body composed the committees and commissions, and the Bureau itself was composed of the chairmen of each of these plus the superintendent. In 1933 all of the subdivisions of the Bureau were called Standing Committees. When this change was made the Committee on Cooperation with Civic and Welfare Agencies was made a separate committee, removed from the Bureau, and renamed the Standing Committee on Cooperation with Other Agencies.

Although the technical name of the agency through which the work of Christian Social Relations changed from time to time, there was no variation in the caliber of the women who directed it. Under the successive leadership of Mrs. Arch Trawick, Mrs. W. J. Piggott, Miss Mabel K. Howell, Mrs. J. W. Downs, and Mrs. W. A. Newell women in conference and local societies were challenged to do far more than they had dreamed themselves capable of accomplishing.

Although emphases shifted and objectives were reworded, perhaps the social program adopted by the Council in 1916 is an inclusive statement of the problems in which Methodist women were actively interested:

1. For the adoption of uniform law on vital statistics.
2. For the abolition of child labor by the enactment of uniform child labor laws.
3. For active cooperation with all movements for the abolition of illiteracy, for the enactment and enforcement of compulsory education laws and for the lengthening of the school term.
4. For

the establishment and maintenance of juvenile courts and reformatories. 5. For all efforts to secure adequate, constructive censorship of moving picture films. 6. For the strict enforcement of the law regulating the sale of habit-forming drugs, for the enactment and enforcement of laws prohibiting the liquor traffic and the sale of cigarettes. 7. For the establishment of State institutions where the feeble-minded may receive custodial care, and for the compulsory commitment thereto. 8. For the movement to abolish legalized and segregated vice in every community, and for city and State legislation that requires the reporting of social diseases to boards of health. 9. For the adoption of modern principles of prison reform, and for the abolition of convict lease system. 10. For the cultivation of sympathy between all races, and for the solving of all race questions in a spirit of helpfulness and justice. 11. For the closest cooperation with the Southern Sociological Congress and with other agencies for securing these results.

The program of Christian Social Relations was promoted in various ways: articles and leaflets were provided for the societies through the regular literary outlets; informal studies in the areas of social problems became a part of the approved mission study plans. In addition the Bureau superintendent and her conference superintendents kept in close touch with the societies through quarterly letters and special communications concerning significant opportunities for social action which needed prompt and immediate attention. The conference superintendents were encouraged to emphasize problems particularly pertinent to their own constituencies. A strong influence in the success of the work in social relations was the development of conferences, schools, institutes, and seminars for leadership training and inspiration. Two of the earliest of such conferences were held as part of the Jubilee Celebration of the Woman's Missionary Council in 1928, and were described by Mrs. F. F. Stephens, in her message to the Council the following year:

Two events of the year were conspicuous, one of these was the social service conferences which developed into large gatherings—one in Atlanta and the other in Dallas. Nothing like them has appeared in the Church before. The programs were filled with names nationally known; the delegations numbered hundreds of women officially connected with our social service department, and hundreds more were eager visitors. Pastors and bishops gave able assistance. The interest was vivid and the delegations were unwilling to leave when adjournment arrived.

The program of leadership training reached its culmination when the Council provided Christian Social Relations seminars for conference superintendents at Lake Junaluska, North Carolina, and Mt. Sequoyah, Arkansas, for three summers prior to unification, and in the additional provision of ten scholarships of \$50 each for well-qualified conference superintendents to attend a special summer session at Scarritt College.

The greatest factor contributing to the success of the social relations work was the women who pioneered and developed its program. No history of this phase of the Council's work would be complete without giving special recognition to the more than eighteen years of richly productive service given

by Mrs. W. A. Newell, superintendent. When her successor, Miss Thelma Stevens, was elected as the first and only full-time, salaried superintendent of the Bureau, she declared:

I should like to pay special tribute to Mrs. W. A. Newell, our Superintendent for nearly two decades, whose foresight, wise planning, broad vision, adventurous spirit, and courageous heart contributed so largely to the enlarged program of Christian Social Relations. I am grateful for her patient guidance, clear insight, and sympathetic understanding as I embark in a field of new challenges and experiences.

The motivating power which led Mrs. Newell to give so richly of her time and talent to this work was made vividly apparent when she said on one occasion:

Our whole endeavor in these activities in Christian Social Relations is to strive to make the life and teachings of our Lord Jesus Christ real in the world today, in homes, in factories and stores, in church and community life, in town and country, in contacts of races, in local and national government and in the relations of nation and nation. Only through the transforming power of his grace in each individual and in our collective life can we approach that Kingdom on earth for which we all long. Among all human organizations the Church is most wholly and irrevocably committed to this task.

Having done outstanding work in Augusta, Georgia, as head of the Bethlehem Center, Miss Stevens came to Nashville in the fall of 1938 to take up her duties as successor to Mrs. Newell. An indisputable stamp of approval was placed on her work when she was chosen executive secretary of the Department of Christian Social Relations and Local Church Activities in the Woman's Division of Christian Service of the new, united body known as The Methodist Church. With this high type of leadership, and with outstanding women acting as chairmen, committee members, conference superintendents, and local church leaders, this program was both well planned and effectively carried out.

Committee on Economic Relations

The early interest of Methodist women in industrial problems was shown in programs at the annual meetings of the Woman's Board of Home Missions when such speakers as Jane Addams, Shailer Matthews, Graham Taylor, and others of national reputation gave emphasis to economic and industrial problems touching the lives of children and adults in the cities. Along with these were messages from outstanding Southern men and women who had firsthand acquaintance with industrial situations in the South. As early as 1908 problems in industrial relations were brought to the attention of the women in local churches and resolutions were passed outlining procedures for study and action. This early concern no doubt influenced the rapid establish-

ment of settlements by the Woman's Board of Home Missions in textile centers throughout the South. But it was not until the Bureau of Christian Social Relations was formed in 1930 that the promotion of this phase of the work was delegated to a special committee, first known as the Commission on Industrial Relations.

The first work of the Commission was to recommend that a mission study book be provided for use in local societies on the general subject of industry and the Christian ethic. As a result Dr. Alva W. Taylor of Vanderbilt University wrote *Christianity and Industry in America*, which was published by the Missionary Education Movement and used as the approved inter-denominational home study for the year 1933-34. The book proved both popular and effective, and almost 7,000 were sold to Southern Methodist societies alone.

Through co-operation with the Southern Council on Women and Children in Industry and by its own initiative the committee worked to secure ratification of the Federal Child Labor Amendment by the various Southern states, doing much to overcome the influence of false propaganda circulated against it. The North Georgia Conference Society, with the help of Mrs. M. E. Tilly, made an outstanding contribution to the work of a central committee, composed of a number of organizations vitally interested in this issue.

Further, the Bureau of Christian Social Relations, through its Committee on Industrial Relations, provided a wealth of interesting and informative literature for Southern Methodist women regarding collective bargaining, unemployment compensation, old age insurance, and other new developments in the industrial area. There were extensive studies of the growth and importance of various types of co-operatives, and suggested outlines to guide groups in the study of their own local industries, together with information regarding pending legislation designed to improve industrial relations or man's economic conditions. Problems of domestic labor and migratory workers were discussed and proper approaches to relief were pointed out. The Missionary Education Movement's study for 1939-40 was based on the migrant's plight. In 1940 two new emphases were included in recommendations for study: "That a study be made in local communities of employment of minority groups in an effort to eliminate discrimination because of race or religion" and "That the economic practices of the local church be studied and evaluated in an effort to determine the Christian or un-Christian principles involved in its policies."

Committee on Rural Community

Although the year 1930 marked the first organized endeavor of Southern Methodist women in the field of rural community development, a long and persistent educational process preceded the inclusion of a special committee for this work in the Bureau of Christian Social Relations. In 1912 a recom-

mentation was presented to the Woman's Missionary Council by the Committee on Social Service that the committee inaugurate a study of four typical communities—a country district, a town, a non-urban industrial center, and a city section—as a model for further study and investigation. Four years later a program leaflet, written by Mrs. R. W. MacDonell and called *Rural Cameos*, presented in fascinating story form some farsighted and far-reaching policies and procedures for rural community development.

When the Committee on Rural Development was organized in 1930, Mrs. J. W. Perry was its first chairman. A document was produced under her leadership which proved to be a continuing source of guidance to the committee in its work. It called attention to the church's responsibility for the earth's rural millions and suggested that both rural pastors and farmers should have special training for their work. Specific suggestions were made for bettering rural schools for both white and colored children and for the organization of opportunity schools for adults. By way of strengthening woman's work in rural churches the organization of circuit-wide missionary societies was later made, as well as the adoption of sister rural societies by city or town organizations. Reports told of hundreds of these sister societies and many appealing and original ideas they had as they worked out means of mutual helpfulness. A series of guides was prepared for the use of rural societies in the study of their own communities and repeated suggestions were made concerning co-operation with groups interested in rural development.

When the General Conference of 1934 appointed a Rural Commission for research and action, Mrs. W. J. Piggott was named as the representative from the Council's Committee on Rural Development. Further tie-in with the General Conference Commission was provided by the recommendation that the conference superintendent of Christian Social Relations, or someone appointed on her recommendation, be the representative from the missionary society on the Conference Rural Work Commission.

Miss Mabel K. Howell succeeded Mrs. Perry as chairman of its Committee on Rural Community, and through her position as professor of foreign missions of Scarritt College, she initiated and co-operated in many creative enterprises which were beneficial to the Council committee. She made a special study of rural life on mission fields, collecting valuable data on rural experiments abroad. She taught courses dealing with village and rural reconstruction around the world and conducted yearly rural life institutes for workers at home on furlough. In addition she served as chairman of the Committee on Joint Plan for Rural Co-operation in the Tennessee Conference and shared extensive responsibility for the Scarritt College Rural Center at Crossville, Tennessee, which was in process of development at the time of unification. While the work of the committee was enhanced by the rich and varied experiences of its chairman, it was influential in its own right.

Indeed the beginning of rural work by the Woman's Missionary Council in certain areas in the homeland was directly traceable to the activities of this branch of the Bureau of Christian Social Relations.

Committee on Interracial Co-operation

No phase of the history of woman's work is more appealing and at points more dramatic than that concerned with race relations. Part of the story has to do with people of Latin American or Oriental origin, but in the main it centers around the American Negro. Individual ministries on the part of Methodist Women of the South in behalf of Negroes in their midst were many and varied, but in the early days little effort was made toward a united approach to the problem. In the letter written in 1861 by Mrs. E. C. Dowdell to Bishop Andrew, a plaintive paragraph pointed to the "mission to the colored people" as a "field of all others, for the care and labor of Southern women."

It was not until 1899, however, that the Southern Methodist women as an organized body began even to consider the possibility of service to Negro Americans. Even then the sketchiness of the records may be taken as an indication of uncertainty and temerity at this point. In 1900, however, Mrs. J. D. Hammond read a communication from Mrs. M. Z. Hankinson of Paine Institute, Augusta, Georgia, respecting the work among the colored people and the building of a Girls' Industrial Hall at that institution. By resolution the Council urged the women throughout the South to do all in their power in their own communities to help and uplift the Negro race. By the following year the members of the Board felt it necessary to define "our relation to our colored sisters that live among us" and to give support to whatever efforts were being made to help the Negro. When the second request for help came from Paine Institute, the women were ready. The following paragraph from Miss Bennett's message to the Board shows the influence of the acceptance of this project on the entire church, and at the same time gives some insight into the deep spiritual quality of Miss Belle Bennett's persuasive leadership:

When the Board held its meeting in St. Louis, one year ago (1901), the establishment of an Industrial Annex for colored girls at Paine Institute was left with the Executive Committee. Five thousand dollars as a voluntary offering was to be secured before the building at Paine should be erected; and although the Committee was assiduous in its efforts to secure the amount, not until the very close of the fiscal year was the sum in hand sufficiently large enough to justify our belief that the house can be made ready for use for the opening of the fall session.

While some of us could not see in the beginning why He, to whom the gold and silver and the cattle upon a thousand hills belong, withheld the immediate answer to our prayer for this sum of money, we can look back now and see how loving was the divine wisdom which ordered the delay, compelling us to lay this

new, and as some felt, objectionable work upon the hearts and conscience of the entire Church. Blind eyes have been opened, deaf ears unstopped, and hearts once cold and indifferent have become warm and tender. All prejudice is not yet allayed, but many have said: "Thank God for the opening of this door!" Truly "He maketh the crooked places straight and the dark places light." The Board can now press forward with this department of work, knowing that the great body of the Church will commend and assist. But we earnestly entreat that every member of this Board shall do this work, remembering that race prejudice is to be overcome only by divine grace, and that "there is neither Jew nor Greek, there is neither bond nor free; for ye all are one in Christ Jesus." Be gentle, very gentle, in dealing with those who do not regard this work as we do ourselves.

Ten years after the women began their work at Paine College, Miss Mary DeBardeleben of Shorter, Alabama, offered herself as a missionary to the Negroes of the South. Her work in beginning the Bethlehem Center in Augusta, Georgia, launched the Woman's Missionary Council into a great new field of service, thus at long last fulfilling Mrs. Dowdell's dream.

In spite of the excellent service rendered by consecrated deaconesses both at Paine College and through the Bethlehem Centers, it was not until 1920 that a way began to open in which every local auxiliary might become a pioneer in the field of interracial service and co-operation. The First World War was over, but its great tragedies were still fresh in the minds of the women of the world, and there came a vision of the urgency, the extreme necessity of finding some basis on which to build a better understanding between the races in this country as well as throughout the world. In presenting her message to the Council Miss Belle Bennett said:

Through the clouds of race prejudice that have so long darkened the vision of men, the Church is catching again a light. . . . In many of the cities, towns and counties of these States, godly men and women of both races are working out plans and policies for race relationships that will bring forth a spirit of Christian brotherhood such as the world has yet never known.

This great forward movement she called "Christianity in Action." In addition to the president's message, Dr. W. W. Alexander, a Southern Methodist minister, presented a stirring call for real brotherhood to be made possible between the races of this land by the Christianization of their relations with one another. These two messages awakened the Council membership to the urgency of immediate action. As a result, before its adjournment the Council had authorized the creation of a Commission on Race Relationships and as a body declared it their purpose to "accept the challenge to show forth His power to settle racial differences, thereby setting before the whole world an example of the power of Christianity to meet interracial crises everywhere."

The members of the newly authorized commission consisted of Mrs. Luke Johnson, chairman, Miss Estelle Haskin, Mrs. W. J. Piggott, Mrs. L. P. Smith, and Mrs. A. B. Smith, and their duties were outlined as follows: First, to

study (1) the whole question of race relationship, (2) the needs of Negro women and children, (3) methods of co-operation by which better conditions are brought about. Second, to strive to bring the women to a better understanding of the task before them. Third, to co-operate with other agencies dealing with the race problem.

The things which that commission brought to pass the first year of its existence were little short of miraculous in view of the fact that they entered upon their task with no precedents and no experience. Two of its members were delegated to attend the bi-ennial session of the National Colored Women's Clubs which met at Tuskegee, Alabama, in July, 1920. A conference was sought with ten chosen women from that group, and the whole question of race relationships was approached and discussed by the white and colored women together based upon the platform and principles of Jesus Christ. This was a great step forward in mutual understanding, for as a result a special interdenominational conference of white women was called by the Southern Interracial Commission to meet in Memphis in October, and the message of the Negro women, which had been submitted by them in writing to the delegates of the Commission, was passed on to the larger group. Four of the speakers at the Memphis meeting were colored women. A Continuation Committee was created to conserve the work done at this conference. It consisted of one representative from each denomination and agency represented at the Memphis meeting; and each was charged with the responsibility of passing the information which they had received and the plans which had been made to their official groups. Thus within a year's time the work and spirit of Southern Methodist women had been extended to a great number of women's clubs and to four other denominations besides their own.

The Federal Council of Churches of Christ in America officially declared that the Memphis Conference would "do more to bring the womanhood of the South into active service in behalf of the race than any other meeting yet held," and that out of it would come the strongest force yet organized in the nation in behalf of the colored race. By the close of 1921 the Federal Council had set up its own Commission on Church and Race Relations, on which Miss Belle Bennett and Mrs. Luke Johnson were asked to serve as members. Further recognition was given the Woman's Missionary Council's work in this area by the Home Mission Council and the Council of Women for Home Missions.

After only one year of work the commission received an appropriation of \$5,000 from the Council. The Council also chose the Social Service Department as the channel through which the plans and policies of the commission should reach the auxiliaries, and Mrs. W. A. Newell as superintendent of the Bureau of Social Service was added to the membership of the commission. The commission began its second year of work by making long-term plans for a series of regional and state leadership conferences. In addition a wealth of

literature was provided showing the way for co-operative service in local communities. During the next six years the work of the commission was so closely integrated with that of the Bureau of Social Service that in 1926 the Council granted a request from both groups that they be merged. With the formation of the Bureau of Christian Social Relations four years later a Committee on Interracial Cooperation was again set up, but this time as an integral part of the Bureau.

The death of Mrs. Luke Johnson in December, 1929, was felt by the Woman's Missionary Council with a keen sense of sorrow and loss. Her leadership in the field of interracial co-operation had been courageous, sympathetic, and inspiring. As an expression of their esteem for Mrs. Johnson a special fund, known as the Carrie Parks Johnson Memorial Fund, was raised by love offerings from personal friends and from auxiliaries and created an endowment fund for the training of rural Negro women for church and community service. At the Council meeting of 1930 Miss Louise Young, professor of home missions at Scarritt College and member-at-large of the Council, took up the mantle which Mrs. Johnson had laid down. Miss Young's rich background of interracial experience at Hampton Institute and Paine College made her unusually well qualified for leadership in this important field.

Because of the broad expanse of its work there were many points at which the activities of the Committee on Interracial Cooperation paralleled those of other committees of the Bureau. Because of the especially close relationship existing among the Committees on Rural Community, Economic Relations, and Interracial Cooperation, a joint Christian Social Relations Institute, sponsored by these three groups, was held at Scarritt College in the fall of 1934. This type of co-operation proved to be of great value in clarifying aims and unifying purposes as well as an excellent means of leadership training.

One of the special features chosen by the Bureau of Social Service as its share in the Jubilee Celebration of the Woman's Missionary Council in 1928 was the sponsoring of two leadership schools for Negro women. Reports from these schools were so enthusiastic and encouraging that plans were made immediately for their continuation and expansion. In 1937 a joint committee was organized in which the Board of Christian Education of the Methodist Episcopal Church, South, and secretaries of religious education of the Colored Methodist Episcopal Church co-operated with the Bureau of Christian Social Relations in planning and sponsoring these schools. The value of the schools went far beyond the training of church leadership among Negro women. Provision was made for interracial faculties, thus giving a few well-selected Southern women an opportunity to teach and counsel. Also in local communities white women sponsored delegates from some nearby Negro church, and growth in Christian fellowship took place. In many instances delegates

were invited to give a report of their school to the sponsoring society, and out of such associations Christian friendship between the two races blossomed as it never had before.

The work of the Committee on Interracial Co-operation was never easy. In 1924 the Committee listed six major difficulties which they encountered in their work: (1) a closed mind and heart, (2) the credulity of the masses, (3) fear, (4) sentimentalism and emotionalism that "stops with a sense of duty performed when one's emotions are stirred," (5) the patronizing attitude—"a perpetual insult to personality," and (6) low standards which white people were not only willing for Negroes to maintain but actually aided them in maintaining.

Perhaps the most spectacular things were accomplished when the auxiliaries of an entire conference, or of several conferences, combined to secure some needed measure, as they did in Texas in securing the establishment of a state school for Negro girls, and in storming the state legislature with letters, petitions, and calls until out-of-state scholarships were made available for Negro students seeking professional training for which the state did not make adequate provision. But the greatest drama was that of courage and spiritual growth, of horizons pushed back, of prejudices outgrown and laid aside, and of the birth and beginning of Christian brotherliness.

Christian Citizenship and Law Observance

Events leading to the ratification of the Woman Suffrage Amendment in 1920 had much to do with the general awakening of women to their duty as citizens. Miss Belle Bennett wrote in her president's message in 1919:

Another great forward movement with almost a century of propaganda, prayer and struggle behind it is nearing its consummation. Fifty years ago the men of Wyoming conferred the right of unlimited suffrage on the women of that territory, thereby making it the first commonwealth in the world's history to enact this great fundamental principle of democracy. . . . The leaven has worked slowly, but may we not confidently expect that another Congress will witness the national enfranchisement of the women of this entire country.

In this same message Miss Bennett called prohibition the greatest moral victory in the history of the nation since the abolition of human slavery. After the Eighteenth Amendment became a reality, there was the equally important job of working for its proper enforcement. The Standing Committee on Christian Citizenship and Law Enforcement of the Council was organized in 1930 partly for this purpose. The committee, composed of five women with Mrs. J. W. Mills as chairman, set themselves immediately to the task of providing a strong program of study and action. Women had but recently been given the privilege of the ballot, and the committee began a campaign to arouse them to the necessity of using it to the fullest extent. A systematic

program of education was launched which urged Christian women to qualify for voting, first by meeting legal requirements, registering, or paying poll tax, and second by becoming informed concerning men and measures which were before the people, so that they might vote intelligently. This program was a continuing one. Another early feature was the formation of public opinion, for women needed to be able to distinguish between false and true reports, and to speak in a Christian way regarding the social problems which were arousing the conscience of the church in those days. Studies were conducted by the committee using such books as *Hindrances to Good Citizenship*, *The Woman Voter's Manual*, *Christian Citizenship*, and other texts pertaining to the training of citizens. Classes were held in local auxiliaries, and conference programs featured Christian citizenship. When repeal of the Eighteenth Amendment came, Mrs. Newell, head of the Bureau, directed this committee to help search out new educational methods for publicizing the effects of alcohol, working especially with the youth. The fullest co-operation was given to other organized groups working along the same lines. Along with this process went a vigorous campaign against legalized gambling, lotteries, slot machines, and "other devices for coaxing money out of the pockets of the immature and ignorant." Later a crusade was launched against newspapers, magazines, and radio programs which carried liquor advertisements, and strong protests were made to the motion picture industries against the insidious presentation of drinking and smoking as universal practices in American homes. Women in local auxiliaries promoted community programs which ranged from securing garbage collection, playgrounds, mother's clubs, to studies of delinquency, its cause and prevention, juvenile courts, improved methods of dealing with children involved in court proceedings, and the enforcement of school and child labor laws. Their interests were also extended to state, national, and world affairs.

There was of necessity some overlapping of interests with the various committees of the Bureau. Both study and *action* are necessary, and all Christian citizens must carry out the recommendations made by the committees. It was soon evident that social legislation could be advanced only through united action. Mrs. Mills lived in Texas where there are five big conferences, and she saw that no legislation could be influenced by Christian women unless they were united. At the Council session held in Dallas in 1936 the presidents and superintendents of Christian Social Relations of all Texas conference societies were called together and planned to organize what developed into the Texas State Council of Methodist Women. They set goals on needed legislation as they saw it, and by working through this organization were able to secure a state school for Negro girls, scholarships for Negro students who desired to take professional training which was not provided in the state, and reform of the state prison system. An important feature which developed is a citizenship seminar held during the session of the legislature when Christian

Social Relations secretaries from every district in the state are invited and where hundreds of women see the process of lawmaking.

Another matter which concerned both the Committee on Christian Citizenship and the one on Interracial Relations was the prevention of lynching, which problem had concerned Council women before the formation of either committee. Since the majority of lynchings occurred in the South and were allegedly perpetrated for the protection of white womanhood, individual Christian women of the South had long felt that they were the ones who could best condemn the practice and lead the fight against it. In 1913 the Woman's Missionary Council through its Committee on Social Service, under the leadership of Mrs. Arch Trawick, passed a resolution condemning lynching which was widely publicized. From this first expression until the last report became a part of the new Woman's Division of Christian Service the Woman's Missionary Council never ceased to speak out against lynching and to work ardently for its prevention.

A close relationship existed between the committee and the Association of Southern Women for the Prevention of Lynching. Mrs. Jessie Daniel Ames, founder of the Association, was herself a Southern Methodist woman. One important co-operative project was the securing of signatures of anti-lynching pledge cards provided by the Association. Methodist women secured thousands of signatures, including those of sheriffs, wardens, guards, and various other law enforcement officers as well as white citizens in general.

In 1938 and again in 1940 women of Southern Methodism wrote thousands of letters to Washington when bills appeared which were working toward the eradication of lynching. Through the years careful records were kept and studies made of situations in which lynchings had occurred. Along with these there also appeared detailed information of actual cases in which lynchings had been prevented. The stories of heroic women who helped in the defeat of mob violence were counted as "results" of this work.

With the beginning of a new quadrennium in 1938 the committee was reconstituted with Mrs. W. B. Landrum as chairman, thereby relieving Mrs. Mills of a heavy responsibility which enabled her to devote more time to the processes of Methodist unification in which she, as vice-president of the Council, was deeply involved. The continuity of the work of the new committee spoke well for the foundations laid under her wise and constructive leadership, as well as for the poise and ability of the new chairman. Under Mrs. Landrum's guidance the committee gave special emphasis to certain other phases of the work. The study of penal institutions, for example, was pointed up by providing specific suggestions as to the ways women could help in creating more wholesome prison conditions and in reclaiming and rehabilitating released and paroled prisoners. In addition to sponsoring the support of the Neely Bill, designed to prohibit block booking and blind selling practice of the motion picture industry, and of the Wagner-Rogers

Bill providing for the admission of a limited number of refugee children into the United States, the committee also strongly emphasized the teaching of citizenship to public school children.

International Relations and World Peace

The Woman's Missionary Council was always a strong advocate of peace. The very nature of its mission, involving relationships with the various peoples and nations of the world, was predicated upon a broad base of Christian concern for the universal well-being and salvation of humanity. Its program of work in other lands and its program of study and experience for children, youth, and adults at the home base were designed to bring people closer together, to broaden horizons, and to make the world a Christian brotherhood. In this broad sense, and from this point of view, everything the Woman's Missionary Council did was pointed toward the great ideal of peace on earth. When placed against this background, the explicit actions of the Council body with reference to war and peace and international relations become all the more powerful and significant.

In the spring of 1919 a special Council Committee on War Work presented an interesting statistical report of the part which Southern Methodist women had taken in Red Cross, food conservation, and similar war-related activities in which women in general were being urged to participate. The Woman's Missionary Council itself appointed four deaconesses and trained nurses for distinctive war work. In addition Wesley Houses, Bethlehem Centers, and other Council institutions were used as Red Cross centers, community training centers, places for patriotic rallies, and even in one case for the registration of men for the armed services.

Throughout all of these activities the Woman's Missionary Council never lost sight of its unique relationship to all mankind, a spirit beautifully expressed in 1917 as the Council convened only a few days after our country's entrance into the war. Signed by Mrs. J. H. McCoy and Mrs. F. S. Parker, the motion read:

We, the members of the Woman's Missionary Council, many of whom have sons and brothers enlisted soldiers in the United States service, being in deepest sympathy with our country in this time of national peril, but looking to that time when the Prince of Peace shall come into his own, do petition the College of Bishops to set aside a day of prayer that the barbarities of war may not take hold upon our nation, and especially upon the defenders of the nation, that love and mercy may govern us in our thought and acts toward enemy peoples, but especially toward those in our midst from countries with which we are at war.

The messages of Miss Belle Bennett, Council president during the war years, were also indicative of this same spirit. Mrs. F. F. Stephens, who succeeded her as Council president, represented the Woman's Missionary Council at the first Conference on the Cause and Cure of War which was

called by nine of the great national women's organizations of this country. After a week of "taking a straight and honest look on war" these women drew up a set of findings which were studied by women's groups throughout the land, including hundreds of missionary societies. From that year forward the Council participated fully in the work of the various Conferences on Cause and Cure of War, as well as in the Woman's International League for Peace and Freedom, the National Council for Prevention of War, the League of Nations Association, and similar organizations.

The close, inextricable relationship existing between Christian missions and international relations was clearly expressed by the Committee on Re-evaluation in its first report to the Woman's Missionary Council in 1929:

No greater hindrance to the work of missions can be found than that involved in the imperialistic attitude of Western, so-called Christian nations, in dealing with less powerful nations. This involves the whole question of unequal treaties, extra-territoriality, race discriminations and the use of force to secure desired ends.

There is no way by which a missionary may be disentangled from the political attitudes and movements of his own country. The feeling against Western nations is so tense in China that some missionaries are seeking release from governmental protection in order that the message they bear may be freed from the stigma of war-like methods. The influence of the Church is bound to be affected in Latin American countries by the economic disputes with Mexico and the moving of Marines into the territory of Nicaragua. No amount of political explanation can serve to mitigate these situations. The way of peaceful adjustments between the nations must be found or the coming of Christ in His full power anywhere in the world is delayed indefinitely.

The truth of this statement was illustrated at many points throughout the history of woman's work in other lands, and undoubtedly had great bearing upon the Council's formation of a Commission on Peace in 1929. With the organization of the Bureau of Christian Social Relations in 1930 this commission was replaced by a Standing Committee on International Relations and World Peace, with Mrs. E. B. Chappell as chairman. Largely through her leadership the mission study book, *The Turn Toward Peace*, by Florence B. Boeckle was written and adopted by the Missionary Education Movement as one of their interdenominational studies for 1931.

In 1934 the committee under Mrs. F. S. Parker's chairmanship received special recognition. The General Conference of that year approved a memorial sent to them by the Woman's Missionary Council denouncing compulsory military training in the schools, and a government pamphlet quoted and commended the stand taken by the Council with regard to the World Court. In 1935 the Council adopted three important resolutions which came to them from the Committee on International Relations and World Peace. The first of these was a resolution protesting a proposal then before the Senate which called for hearings to be conducted concerning the religious persecutions and antireligious agitation in Mexico at that time. The second protested

the Oriental Exclusion Act; and the third, on "Naval Maneuvers in the Western Pacific," protested these procedures as harmful to good relations in that area.

With the beginning of the new quadrennium in 1938 the committee membership was increased from seven to nine, with Mrs. W. M. Alexander as chairman. Under her leadership a resolution was adopted in 1939 asking that the United States take the initiative in calling a World Conference "for discussion of peaceful means of settling international difficulties." In 1940 another communication was sent to President Franklin D. Roosevelt expressing interest in and appreciation of his "recent exploratory peace moves which we trust may be the initial steps toward the accomplishment of a lasting peace in Europe." Under Mrs. Alexander's leadership the committee stressed the formation of local, non-denominational councils of world peace, and in many and varied ways fostered a program of peace education for children, young people, and adults. The committee also approved the sale of peace stamps and bonds, promoted China relief, and presented strong protests against the sending of war materials to Japan, not only through resolutions sent to Washington but by securing hundreds of signatures to petitions condemning this practice.

The consummation of Methodist unification brought with it the lengthening shadows of international suspicion and distrust which led finally to our participation in World War II. The voices of women even then could be heard, still pleading for peace. When the day of universal brotherhood comes, as Isaiah prophesied so long ago that it would, history will record that Southern Methodist women, along with other groups of inspired Christians, had time and again, and in countless ways, pointed to paths which, had they been followed, could have led to peace.

CHAPTER XXII

The Sun Never Sets

THE growth of the Woman's Missionary Society in other lands was a gradual and natural process which spread to each of the countries where the church was at work, and led ultimately to the claim, "The sun never sets on members of the Woman's Missionary Society of Southern Methodism." Located as these societies were in China, Korea, Japan, Mexico, Cuba, Brazil, Africa, Belgium, Czechoslovakia, and Poland, this claim was almost literally true. Missionaries were the chief promoters of the ever-widening world sisterhood. They led in the organization of missionary societies, in the training of indigenous leadership, and in the creation of literature, scant though it often was, for use in the societies.

The Woman's Missionary Council first took serious account of sister societies in other lands in 1918, when in response to requests from societies then in existence they passed the following recommendations:

It is gratifying to note that the women in Brazil and China showed broadness of view and spirit by voting to give ten per cent of their funds to some line of work under the Woman's Missionary Council. The committee approves the constitutions presented by the women of China and of Brazil and presents the following recommendations:

1. That we welcome with pleasure these organizations and begin the formation of organizations in other fields.

2. We recommend that each Mission Conference be granted the privilege of adapting to the needs and conditions of that field the constitution and by-laws of the conference and auxiliary societies prepared by the Woman's Missionary Council.

3. That in order to keep in close touch with Conference Societies in the mission fields the conference corresponding secretaries and treasurers of said societies sent annual reports to the Administrative Secretary of the Foreign Department and to the Treasurer of the Woman's Missionary Council.

4. That all societies may feel a vital connection with the work of the Woman's Missionary Council each society thus formed shall appropriate not less than ten per cent of its funds to some line of work projected by the Woman's Missionary Council, the direction of this ten per cent being left to the society itself.

5. Whereas the President and Corresponding Secretary are members of the Woman's Missionary Council, we recommend that alternates from Mission Conferences be elected from among missionaries at home on furlough.

The 1918 provision opened the way for each conference society to have legal representation at all Council sessions. Thus as the societies in the various countries banded together to form a conference organization, they became an organic part of the Woman's Missionary Council. On a number

of occasions societies of other lands were represented by their own conference officers. The first such representative, Mrs. Z. N. Tsiang, treasurer of the China Conference Society, came to the 1919 annual session of the Council as alternate for the conference president, and Miss Virginia K. Atkinson, who came with Mrs. Tsiang and acted as her interpreter, took her place in the Council body as alternate for the conference secretary. The cordial welcome given Mrs. Tsiang by Council members is shown by the fact that she was unanimously and enthusiastically elected an honorary life member of the Council, one of eight women ever to be so honored. An outstanding Christian leader in China, Mrs. Tsiang served as treasurer and later as president of her own conference society for many years. In 1926 she was made principal of Davidson Girls' School in Soochow, the first Chinese woman in Southern Methodism to serve as head of a mission school.

During the celebration of the Golden Jubilee in 1928 the exchange of Jubilee messengers brought to the Council meeting seven outstanding women as representatives of the Woman's Missionary Society in other lands, most of whom were sent in addition to the regular delegates who had membership in the Council body. Presenting their Jubilee messages in costumes of their respective countries, the presence of these women together on the Council platform created an atmosphere and spirit of world sisterhood, and was a beautiful pageant in itself. Miss Vong Pau Sze of Shanghai brought greetings from the Council's Chinese daughter; Miss Ester Hernandez, with characteristic vivacity declared, "As a daughter coming home to Mother, I bring you Mexico's greeting, and from our societies a hug!" Miss Irany M. Andrade represented Brazil's three conference societies in the message she brought, and Miss Angela Montes de Oca brought greetings from Cuba. Miss Hamako Hirose, a graduate of Hiroshima Girls' School in Japan, and Mrs. Eleanor Yuh, president of the Korean Conference Society, completed the presentations from the Orient. Mrs. Emily Dobes of Czechoslovakia and Miss Louisa May of Poland represented Europe. The women of the Belgian Methodist Mission, unable to send a fraternal messenger to the Jubilee meeting, sent a written message which was read to the Council. A similar letter of greetings from the Woman's Missionary Society of Manchuria reached the States too late for the 1928 meeting but was included in the treasured records of the Jubilee celebration.

The welcoming of the messengers at the Council session in 1928 was only the beginning of their participation in the Jubilee celebration. The whirlwind round of visits they later made to conference and district meetings, the impression they made on local churches where they were guests, the trail of friendliness which they left behind them, were indeed the beginnings of a new era in the development of a world sisterhood.

The Jubilee messengers sent by the Woman's Missionary Council to other countries over a period of three years also added an element of strength to

the relationship existing between the societies at home and those abroad. Miss Esther Case, while making her official visits to the Orient in 1927 and to the Congo in 1929, acted as the Council's Jubilee messenger. Mrs. F. F. Stephens, Council president, was Jubilee messenger to Europe and Mexico. Miss Daisy Davies was the Council's representative to Cuba and Miss Mabel K. Howell to Brazil.

While the exchange of visitors revealed some unexpected elements of strength in the woman's missionary organization, it also revealed some very real weaknesses. In her annual message of 1929 Mrs. F. F. Stephens declared that one of the most serious points of weakness had been the comparative neglect of adult missionary education in other lands. At home new auxiliaries had the fostering care of six Council secretaries, a full set of conference officers, and a district secretary; in addition there were bundles of literature, two monthly publications, and a background of generations of Church training. Practically nothing was provided for societies abroad, which had no background or heritage for the work. A Bureau of Co-operation and Extension was therefore formed as a means of strengthening the ties between the Council and conference societies in other lands, with Miss Bess Combs as the first superintendent. The formation of autonomous churches in Brazil, Mexico, and Korea in 1930 made it necessary for the Woman's Missionary Council to drop from its official roll the five conference societies located in these lands, and led ultimately to the discontinuance of the Bureau of Co-operation and Extension. This change did not affect the warm relationship which continued to exist between these societies and the Woman's Missionary Council.

The development of societies for young people and children in other lands went hand in hand with the development of the Woman's Missionary Society, and in some cases preceded the organization of societies for adults. There was scarcely a mission school anywhere, including those for boys, that did not have its student missionary society. As early as 1885 there were seven of these—two in Mexico, one in Brazil, and four in Indian territory. The organization of such societies was so extensive that by 1919 the Committee on Young People's Work presented a memorial to the Woman's Missionary Council requesting that a constitution and by-laws for Young People's and Children's Societies be prepared for use in foreign fields.

The furtherance of the spirit of friendship between the children and youth of the world was shown through many activities fostered by the missionary societies for these younger groups. When Miss Constance Rumbough was Secretary of Children's Work, Christmas gifts from the children's World Clubs and Circles in this land were sent to the children of five rural schools in Japan. Instead of the several hundred boxes anticipated, several thousand arrived, one of which contained forty gifts for Japan from the Creek Indian children of this country. In 1930 an ant-proof piano was sent by the

children of the United States to the children of the Belgian Congo; and in return came a box of beautifully hand-carved wooden toys, made by African boys and sent as a token of their friendship and appreciation.

Development of Woman's Missionary Societies in Brazil

Brazil has the distinction of having been the first Southern Methodist mission land to organize a Conference Woman's Missionary Society. Probably the oldest local missionary society in Brazil was a Woman's Aid Society in Piracicaba, reported in 1897, which was credited with having raised \$400 in one year and was being urged by their president at that time to take as their special the support of a Bible woman in China. Miss Layona Glenn, the first graduate of Scarritt Bible and Training School, who went to Brazil in 1894, was largely responsible for the organization of the Brazil Conference Woman's Missionary Society. Serving as missionary secretary for woman's work in Brazil for a number of years, Miss Glenn had the opportunity to visit various mission stations and to help them with the organization of their societies.

Reports from Brazil in 1911 showed a total of twenty-two women's aid societies, with a membership of 673. At the annual meeting of the missionaries that year a committee was appointed to study the work of these societies with a view of unifying them. The following year this same group formulated plans for organizing aid societies into missionary societies and expressed the desire "to plan this work so wisely as to avoid complications in the future." On April 2, 1916, largely through the efforts of Miss Glenn, representatives of sixteen societies gathered in Sao Paulo and organized the Brazil Conference Woman's Missionary Society. After three days of thoughtful, prayerful consideration the plans were completed, a constitution adopted, and fourteen officers elected, with Dona Francisca de Carvalho as president. Just two years after the organization of this society the Southern Methodist mission territory in Brazil was divided into three annual conferences: Brazil, Central Brazil, and South Brazil. The majority of the officers of the original Society lived in the Central Brazil Conference and retained their official relationship to the Society in that conference. Miss Emma Christine assisted in the organization of the Brazil Conference Society in 1920, and Mrs. Ethelvina Becker was elected president. Four years later the South Brazil Conference Woman's Missionary Society was organized with Mrs. O. Chaves as president.

The Re-evaluation Committee of the Woman's Missionary Council in 1929 made an analysis of the Woman's Missionary Society in Brazil and listed three great needs: first, funds with which to promote the work and to train leadership; second, a program for the training of the women themselves; and third, a person, or persons, who could give time to visiting the women in the societies and promoting the work. As a result of these findings the Council appointed Miss Leila Epps, who had served as a missionary to Brazil since

1911, to give full time to the cultivation of missionary societies in the three conferences. Miss Epps had pioneered in the development of missionary literature for Brazil, which began with the publication of a children's magazine called *Bem-Te-Vi*, and which later included the publication of *A Voz Missionaria* for adults. During the first year of her appointment Miss Epps also abbreviated and translated *Women and the Kingdom*, by Miss Mabel K. Howell, making it available as a mission study book for Brazilian women.

With the establishment of the autonomous Methodist Church in Brazil in 1930 the women's missionary society became officially known as the Methodist Society of Women, and was made a division of the Board of Education of the Brazil Church. However, Miss Epps was invited to continue her special work with the societies. The Methodist women of Brazil had no difficulty in finding prospects to challenge their interest and support. Two orphanages were established, work among the lepers was begun, and they were part of an interdenominational mission to the Caiua Indians in the State of Matto Grosso. Dr. Nelson Araujo, whom the women, young people, and children supported, was a Methodist doctor, one of the first missionaries sent to this area.

The influence of *A Voz Missionaria* in developing woman's work in Brazil cannot be overestimated. In 1939 Miss Leila Epps, who had created and edited the magazine since its beginning in 1930, was made its promotional manager. With a list of fewer than three thousand subscribers, Miss Epps set for herself a goal of ten thousand subscriptions, which was reached within the year—twice as many as there were members of the woman's society, and in a country predominantly Catholic! The little magazine went into many homes where the evangelical pastor was not welcomed and where the reading of the Bible was prohibited or neglected. Miss Epps wrote, "We are sure that God is using 'The Voice Missionary' for the salvation of souls and for the uplifting of the standard of womanhood."

The Society in China

Just when the first local woman's missionary society was organized in China by a Southern Methodist missionary is not known. As early as 1913 Miss Mary Culler White reported a flourishing Woman's Missionary Society at Wusih and Mrs. Julia Gaither wrote of a society of eighty-one members at Sungkiang. In 1916 Miss Maggie Rogers wrote of having attended society meetings for years at St. John's Church in Soochow, and in 1915 a group was formed at Kong Hong Church in the same city. Whatever the date of the founding, the visit of Miss Belle Bennett and Miss Mabel Head to the Orient in 1916 gave a great boost to the missionary societies in China. Through the influence of these two women the societies began to think in terms of foreign service as well as of work in their homeland. In 1916, in the city of Shanghai, a delegation of members from ten missionary societies in

China met in Moore Memorial Church for four days, and out of their prayer and discussion the China Conference Woman's Missionary Society was born. The receipts for the first year amounted to \$541. Three years later there were thirty-seven societies and one thousand members.

The Tenth Anniversary of the founding of the China Missionary Society showed signs of growth along all lines. Miss Esther Case was in the Orient at the time, giving the Jubilee message from the United States. During the year gifts totaling \$16,772.67 had been collected, one tenth of which had been sent to the Woman's Missionary Council for Africa. In addition the conference had participated in an interdenominational project by supporting a missionary in the Yunnan Province, a district extremely difficult for missionaries to enter. A thrilling project of the Anniversary year was the Thank Offering of \$1,000 which was raised for Nanking Bible Training School. Mite boxes for individuals and larger boxes for societies were distributed, some of which were stolen in the looting of Nanking. In spite of this, when the bushels of coppers and smaller amounts of silver and checks were counted, more than \$2,000 had been raised. Added to the joy over the Thank Offering was a sense of deep satisfaction and gratitude which came with the sending of their first missionary, Miss Tai Dzong I to Manchuria. Just as the love and prayers of the women of America followed Miss Lochie Rankin to China, so the love and prayers of the women of China followed their first missionary to Manchuria.

Another special project of the China Conference was begun in the fall of 1930, when the Society voted to raise \$1,100 as a memorial to Mrs. Julia A. Gaither, who died in October of that year, commemorating her thirty-four years of service as a devoted missionary to China. Of the amount suggested \$100 was to be used to place Mrs. Gaither's name on the honorary memorial roll of the conference, and with the \$1,000 the women hoped to build a home for Bible women at Poh So, an island of the Yangtze River inhabited by people poor in material and spiritual life. Again the women gave twice the amount asked for.

The use of Memory Books had by this time come into high repute. Two handsome volumes, one for adults and one for children, contained the names of life members and the memorial roll of the conference. The appeal of the memorial roll was particularly effective in China, where the dead are given special honor.

During the years of Japanese aggression in China it was not always possible to hold annual meetings of the conference society at the time and place scheduled for them; but somehow, somewhere, they were held, and the work done by these brave Christian women, the dangers faced, the hardships endured will always be an inspiring story. Numbered among the 4,965 members reported for the year 1932 were 95 women who, though they were refugees cut off from their own societies, maintained their relations

with the conference and continued to send their gifts. Scattered as they were from Peiping to Canton, they were appropriately called "The String of Pearls." Over a period of six years they were credited with having given more than a thousand dollars to the missionary society.

At the last meeting of the Woman's Missionary Council in 1940 Miss Nina Troy served as alternate for Mrs. Julia Wu, secretary of the China Conference. Turning over to the Council secretary a report beautifully written in Chinese characters by Mrs. Wu, Miss Troy called the Council's attention to the fact that Mrs. Wu was the daughter of the sainted man who during the Boxer Rebellion changed the Empress Dowager's order from "Kill and Destroy the Missionaries," to "Save and Protect the Missionaries." For this he was beheaded, but not in vain; for the lives of many missionaries were saved by his heroic act of Christian devotion. During the years of bitter international strife the China Woman's Missionary Society stands out in clear relief as an example of forgiveness and of love which was the crowning victory of Christian groups and individuals. Refusing to be embittered, refusing to hate, the record of this group belongs among the annals of the Christian saints of ages past and of the years to come.

The Society in Korea

The first woman's missionary society in the Southern Methodist Mission in Korea was organized in 1913 by a Korean Bible woman. Composed largely of Bible women, the members of the society could not meet regularly, but they elected a treasurer and each member consecrated one twentieth of whatever salary she received (often only \$5.00 a month), and the collected funds were banked. Within a few years the society was able to send two missionaries, Chu Miriam and Pyun Nancy, into the non-Christian areas, and by 1918, when the district society met for the first time, four more missionaries were chosen to visit with the regular Bible women in the villages where there were no Christians. At the district society meeting in 1918 officers were elected, and members attended from the auxiliaries which had been organized in the various churches throughout Wonsan. By 1919 the membership totaled over two hundred, and with the decision to increase their gifts to a tithe the society was able to send money to their sisters in Africa.

About the same time that the first society was being organized in Wonsan, similar societies were being initiated in Songdo and in Seoul. Though the women who formed these societies had never held office before, they felt so keenly the urge to serve that they forgot their timidity and lack of experience and pressed forward in their work. By 1920 societies had been organized in each district, and eighty-two delegates met in Chong Kyo Church in Seoul and organized the Korean Conference Woman's Missionary Society, electing Miss Naomi Choi as their first president. Two years later Miss Choi resigned to become the society's first foreign missionary and was sent to work with the

Koreans living in Siberia. She traveled from place to place, gathering together the lonely women and girls so far from their beloved Korea and keeping them true to Jesus Christ. In addition she directed the visitation of more than twelve Bible women. In reality, she was a supervisor of woman's work, co-operating with the Rev. J. S. Ryang.

In 1922 the Korean Conference Society instituted a Week of Prayer which was observed annually thereafter. From this they sent contributions to the Woman's Missionary Council for work in Africa, provided scholarships for the Union Methodist Woman's Bible Training School, and participated in philanthropic and relief work in their own country. In 1928 Mrs. Eleanor Yun, who as conference president attended the Jubilee Session of the Council, was made corresponding secretary of the conference in order that she might give her full time to visiting district and local societies, translating adult programs, and preparing Week of Prayer materials for their use.

The year 1930 marked the beginning of a new chapter in Korea's Christian history. The Methodist Episcopal Church and the Methodist Episcopal Church, South, in Korea were united into an independent, autonomous Korean Methodist Church. Completely democratic in all its constitutional provisions, the new church made no legal discrimination between men and women. After granting to women all the privileges that men enjoyed, the men then asked to be allowed to become members of the missionary society, and their request was granted. With the establishment of the autonomous Korean Church, the Korean Missionary Society no longer was an official part of the Woman's Missionary Council, but a close, happy relationship continued to exist, and reports of the progress of the Society in Korea came regularly through missionaries at home on furlough.

As if in prophetic preparation for the dark days ahead for Korea, the scripture reference upon which the morning meditations of the Uniting Conference were based was Isaiah 40:29-31: "He giveth power to the faint and to them that have no might he increaseth strength. Even the youths shall faint and be weary and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint."

The Society in Japan

The Japan Methodist Church gained its independence and autonomy in the year 1907. The Woman's Missionary Society of Japan was, therefore, organically independent, though thoroughly friendly to the women's organizations in the various branches of Methodism of which her church was a part. Of the two conference societies in Japan, the Eastern and Western, the latter was more closely related to the Woman's Missionary Council because

it was in this section of Japan that Southern Methodist missionary institutions were largely located.

Information concerning the Woman's Missionary Society in Japan is brief and incomplete. An anniversary booklet, entitled *Fifty Years in Japan*, published in 1936, indicated that in 1904 action was taken looking forward to the organization of a Woman's Home Mission Society in the charges of the conference. These organizations were largely ladies' aid societies which raised funds for local work. They were widespread, being found in nearly every church, and were composed of practically all women members of the church. So far as is known, the first efforts to interest Japanese women in missions, and to organize them into foreign missionary societies, was made by Miss Maud Bonnell, who was sent out by the general Board in 1899, and who from 1905 until her death in 1917 served as principal of Lambuth Memorial Bible School. The Woman's Missionary Society in the Central Church at Kobe, which she is credited with having organized, was the leading auxiliary in the Western Conference. Mrs. H. Yoshisake of Central Church was elected president of the Western Conference Society when it was organized, probably in 1917.

Missionary societies on the whole were confined to the larger churches, and for years had little in the way of a program. They worked principally to raise money for home and foreign missionary projects which they undertook to support, for contributions to retired Bible women, for theological students, and for the relief of illness in the homes of Christian workers. By way of social betterment they participated effectively in two great national reforms, temperance and the abolition of licensed prostitution.

The Society in Mexico

The first mention made of a woman's missionary society in Mexico appeared in the minutes of the quarterly conference held in Durango Methodist Church on February 22, 1887, with the Rev. R. W. MacDonell as pastor. It was recorded that a woman's missionary society had been organized during the quarter and that \$2.12 had been raised by them. The pastor also reported that services were held for women every Monday afternoon. In their work as educational missionaries Miss Lelia Roberts in Saltillo and Miss Lizzie Wilson in Chihuahua organized women of the congregations into sewing classes, which met every week to mend and remake clothes received in missionary boxes sent to aid the children in mission schools. While the women sewed they received Bible instruction and "learned many useful things from the missionaries." As years passed, ladies' aid societies, known largely as Dorcas Societies, grew to be very strong in the local churches. Some of the women, however, came to be dissatisfied with a program confined only to local work.

When Miss Esther Case, administrative secretary of Latin American fields,

visited Mexico in 1919, she attended the annual conference meeting and urged the women, present there for the first time as delegates, to bring their aid societies together into a conference organization, and through them begin a program of missionary service at home and abroad. The women responded enthusiastically to this idea, and a Conference Woman's Missionary Society was immediately organized composed of the nine societies represented at the meeting. Steps were taken to write a constitution which would make it possible for the *Federación*, as it was called, to have official representation in the Woman's Missionary Council. The following year the federation held its first regular annual meeting, and Miss Sara Betancourt was elected president. Miss Norwood Wynn, missionary, was elected corresponding secretary, and she did much to convert ladies' aid societies into regular missionary societies and to bring new groups into the federation. It was not an easy task, for there was no literature in Spanish and the work was widely separated.

In 1924 Mrs. Elisa S. de Pascoe, president of the Federation of Woman's Missionary Societies, took her place as a member of the Woman's Missionary Council, which met that year in Tampa, Florida. Though only twenty auxiliaries composed the federation at that time, they supported a day school in Wha Chun, Korea, and maintained a scholarship in *Colegio Roberts* for Bible students. In addition they were publishing their own magazine, *Antorcha Misionera* (Missionary Torch), which carried program materials for the societies. The beginning of this magazine, which was used in Cuba as well as Mexico, was made possible by a gift of five hundred pesos from Miss Esther Case, who had started her missionary career in Mexico. Six years after its beginning, *Antorcha Misionera* was adopted by the National Union of Women's Christian Societies as their first official magazine. Since this union represented all the evangelical churches in Mexico, both Spanish- and English-speaking, the scope and influence of the magazine was greatly widened.

When the General Conference of 1930 authorized the establishment of an autonomous church in Mexico, the Methodist Episcopal churches in Southern Mexico, and the Southern Methodist churches in Northern Mexico, were brought together in the Mexican Methodist Church. As the first General Conference of the newly created church convened, the officials of the woman's organizations met to study the unification of their work. Since the two conference societies at that time were called federations, an overall organization, called a *Confederación*, was provided with an Executive Committee composed of confederation officers plus two federation presidents and a general secretary, who served both conferences as a full-time paid worker. Mrs. Elisa S. de Pascoe was elected president of the Confederation, and Miss Concepcion Perez, a deaconess, was made general secretary. While the federations met annually, the Confederation met every four years in conjunction with the General Conference of the Mexican Methodist Church.

Senorita Perez as general secretary did outstanding work, covering the

territory of the two federations, organizing new societies, and strengthening the work of those already in existence. But the task was too difficult for one person, and after two years she gave up the work and Mrs. Maria Q. de Frausto was elected to serve. The work done by Mrs. Frausto was as much that of a missionary as a general secretary. On her visit to the mountainous territory near Chihuahua she was accompanied by Miss Bessie Baldwin, a missionary nurse from *Sanatorio Palmore*, and along with their regular work of organizing and encouraging societies, they visited the sick, vaccinated children, and gave health talks in communities which had never before been visited by a doctor or nurse. Mrs. Frausto soon discovered, however, as Miss Perez had done, that the work was too strenuous and too extensive for one person, and provision was made for each conference federation to have a full-time secretary. One of the interesting new foreign mission projects made possible by union was the support of a woman missionary in Macedonia. The training of deaconesses and ministers for their church, however, continued to have a large place in the hearts and giving of the Methodist women of Mexico. Although the development of an autonomous church meant the severing of the official tie existing between the conference federation and the Woman's Missionary Council, there continued through the years the warmest possible relationship between the two groups.

The Society in Cuba

In the fall of 1921 Miss Norwood Wynn went from Mexico to Cuba to help in the organization of woman's missionary societies there. During a stay of five weeks even volunteer circles and seven missionary societies were organized. After Miss Wynn's initial effort Miss Annie Churchill undertook to nurture the young societies and to encourage the organization of still others. In 1922 the annual conference session was held in Cardenas, and the Cuba Conference Woman's Missionary Society was organized. Miss Ana Rosa Nonel was elected conference president and Miss Churchill was made corresponding secretary. The *Antorcha Misionera* of Mexico was provided as the basis for both program and mission study materials for the societies.

Upon her return as Jubilee messenger to Cuba, Miss Daisy Davies reported that due to the fact that churches were scattered, transportation poor and expensive, and by tradition and custom, women were not encouraged to travel, societies were few and poorly developed, and that general meetings of any type were impossible to hold. Consequently the Woman's Missionary Council appropriated money for translating and printing literature and for travel for a field secretary to promote the work. Mrs. Anita Board was the first person to hold the field secretary position, and the growth of societies was greatly stimulated by her work and that of her successors. A handbook and a yearbook of programs, both in Spanish, were great benefits.

Although the missionary societies were slow to become active, in addition

to sending 25 per cent of their funds to the Woman's Missionary Council for undirected use in its missionary work, the Cuba societies provided scholarships for use in the mission schools of Cuba, helped in the support of the Protestant orphanage at Cardenas, and in many ways aided in the strengthening of local churches throughout their land. At the time of Methodist unification in the United States the statistics for the Cuba Church showed thirty-one woman's missionary societies with a membership of 732.

The Society in Africa

On Valentine's Day, 1919, the first woman's missionary society was organized in Wembo Nyama, in the Belgian Congo.

. . . The dues were only one egg, or its equivalent (one cent) in money per month. Of course Mrs. Anker, Miss Wilson and I [Miss Etta Lee Woolsey] paid the regular twenty cents. We have an honor roll of paid-up members, and they like to be on it. . . .

At the April meeting the women decided to support an evangelist in a village which had never had one before; so our society has been paying Mundadi's salary (\$1.30 per month) while he carries the message of the Saviour for them to the people at Okita Ngandu. At first the chief there refused to enter the church; so the fifteen women of the society who were baptized Christians met with one of the missionaries once a week in their several homes for special prayer for the chief and for Mundadi. Our hearts were rejoiced when we recently learned that the Spirit was at work in the heart of the chief and that he had begun going to church. We feel that these prayer meetings in their homes with our women are making them grow in grace and some of them have expressed willingness to pray in public church service if called upon. This is a brave step for them, for they fear the ridicule of the men and boys since it is such an unusual thing for an African woman to hold any place or do any work of importance. . . .

This beginning was indeed remarkable in the light of conditions existing among Congo women at that time.

Missionary circles for children of the villages were formed with dues of ten centimes a month; and the missionary leaders found suitable work for these young members to do in order that they might earn their own dues and have some experience in missionary giving. Bible and mission study in the African societies was of necessity simple, because few members could read or write. The service rendered by missionaries in producing a written language and translating the Bible and other Christian literature into Otetela was of great importance in the Christian education of the people. Mrs. C. T. Schaedel (néé Etta Lee Woolsey) did outstanding work in this regard, preparing lessons in language study for missionaries and translating hymns and Christian literature. In 1932 Miss Bess Combs wrote that the three stations were taking turns preparing literature for one quarter for use in the three societies. One quarter was composed of simple lessons on physiology and hygiene; another quarter the lessons were on missions; and another on Bible

study. The rapid growth in societies up to the time of Methodist unification in the homeland was nothing short of amazing. Instead of three societies for the whole of the Congo, Miss Annie Parker reported in 1937 that there were twelve missionary societies in the Minga District alone, and that the society at the Minga Station itself had three circles.

The generosity of Congo women was almost legendary. Having no money to give, they gave generously of grain, fruit, and eggs, and market days were held to convert these commodities into cash. In addition to helping pay salaries of preachers in the villages, they helped care for the orphans that were brought to the stations and provided relief for persons who came to the hospitals in need of help. When an appeal was made on one occasion by the Golden Rule Foundation to aid the starving of other countries, the women were described as being "almost hilarious in their giving." No story in all the annals of the Woman's Missionary Council is more precious than that of the gift of five dollars sent by the women of the Congo mission to the women of the United States because they had heard there was a depression and their American sisters were in need.

The last report made of the Congo mission in 1940, at the time of unification in the United States, indicated the existence of 109 missionary societies with a membership of 4,740, although no conference society had been organized at that time.

Societies in Europe and Manchuria

The Southern Methodist missionary program in Belgium and Czechoslovakia, like that in Poland, grew directly out of relief work following the First World War. Although the Woman's Missionary Council participated in the work in many informal ways, they had no missionaries in either of these two countries as they had in Poland. The development of the Woman's Missionary Society was therefore due largely to the efforts of women appointed by the bishop on the field to give special attention to woman's work. Mrs. Joseph Dobes of Czechoslovakia and Mrs. Blanche P. Brunnarius and Mrs. Adrienne Thomas in Belgium were leaders in the formation and guidance of local and conference societies. In Poland the work done by missionaries, especially Miss Sallie Browne and Miss Ruth Lawrence, was strengthened by the leadership of women like Miss Luiza May, Polish deaconess, and Mrs. Charles T. Hardt, the wife of a missionary.

In 1928 the Jubilee celebration in the homeland was a boon to the European societies. Each was invited to send a special Jubilee representative to the Nashville meeting, and to each Mrs. F. F. Stephens, Council president, carried the Jubilee message in person. In telling of her visit Mrs. Stephens declared, "The beginning of Methodist missions in Europe in its simplicity is not unlike the early days of the work in America." Mrs. Joseph Dobes, who represented Czechoslovakia at the Jubilee session of the Council, pre-

sented a resolution of greeting and congratulations from her country, which among other things asked permission to become members of the Woman's Missionary Council. The request was granted, to become effective as soon as the conference Society could become organized.

On April 21, 1930, the first annual session of the Czechoslovakian Conference Woman's Missionary Society was held in Prague, and reports indicated the inclusion of twenty-six auxiliaries with 463 members. From that meeting the women sent \$50 to the Council treasurer, and thereafter gave two thirds of their missionary money to the Council for work in Africa, keeping one third for the support of two evangelists in their own land. One of the missionaries from the General Section of the Board wrote: "These groups are the moving power in all of our congregations and prove to be a great blessing to our Church."

Although Belgium had no personal representatives at the Jubilee Council meeting, they sent a beautiful letter of greeting and information which was read to the Council body by Mrs. Nat Rollins, whose Northwest Texas Conference had provided financial assistance for the Jubilee celebration in that land. The letter related the organization of woman's work in Belgium in 1924, largely under the direction of Mrs. K. Blommaert, who was appointed secretary by Bishop Beauchamp. Later Bishop Darlington appointed two secretaries, one for Flemish work and one for French. By 1927 there were twelve societies, and the aim was to have one in each Methodist church in Belgium. Although the main emphasis was on home work, the women hoped soon to enter foreign work as well. Speaking of the difficulties of women with a Catholic-dominated background of assuming a position of leadership, they urged the sympathetic prayers of American women for them. The Belgian societies did a large amount of relief work, and were fervently evangelistic in work in local communities. At their annual meeting in 1929 they made their first offering to foreign missions. In 1932, a year of world-wide financial difficulties, these women increased their giving more than 100 per cent.

Work in Poland moved slowly at first due largely to the general difficulties and opposition faced by the church as a whole. In 1930 Miss Sallie Lewis Browne was appointed by Bishop Darlington to give full time to work among the seven missionary societies in the Polish Conference. It was never an easy task in Poland. The lack of suitable literature led to an emphasis on Bible study in the societies. Although efforts were made to promote an interest in foreign work, the pressing need of money for fuel, lights, and running expenses for the local churches seemed to dominate. This was especially true in the depression years. Every effort was made to further mission study, and to instruct the ministry in the real purpose of a missionary society. The constant struggle to make and keep missionary societies "missionary" was indicated by the fact that in 1934, in spite of small membership and lack of

well-trained leadership, the objectives for the year included a mission study program once a month; a Bible study class in each society for at least six weeks; and a distribution of 20 per cent of the yearly income to the deaconess training fund and 80 per cent to local church and charity. A change in the type of annual meeting for the women's societies was made in 1934, which brought together in a conference assembly three connectional organizations: the missionary societies, the Young People's Leagues, and the church schools. The program was planned so as to make possible a discussion of church problems and a better understanding of the work of the woman's missionary societies. Later the development of workers' institutes reached more potential leaders in local congregations and proved valuable for the strengthening of work as a whole.

At the time of the outbreak of World War II statistics for Southern Methodist work in Europe showed only thirteen woman's missionary societies in Poland with 247 members, eighteen societies in Czechoslovakia with 252 members, and thirteen societies in Belgium with 144 members. These figures show the disrupting and disintegrating effects of events which preceded the actual outbreak of hostilities.

The Woman's Missionary Society in Manchuria

Although the sojourn of Methodist missionaries in Manchuria was brief, the missionary society was planted there. The first group was organized during the winter of 1923-24. The most astonishing development came in the rapidity with which the women learned to present their programs and pray publicly, for this was a new experience for them. After the withdrawal of our missionaries from Harbin in 1927 the members of the woman's missionary societies carried on with unequalled loyalty. Besides the church in Harbin, four others were left in smaller cities and towns along the line of the Chinese Eastern Railroad. In all of these there were active missionary societies which met weekly, and each month there was an open program meeting which men as well as women attended. In addition to their work in local churches they helped support orphans, paid school tuition for children, distributed food, clothing, and fuel to those in need. For their foreign work they sent a small offering to the Woman's Missionary Council for the work in Africa. The same forces which led to the withdrawal of our missionaries from Harbin led ultimately to the dispersion of the members of the Russian Protestant churches. Political intrigue, persecution, war, hunger, suffering, and misery scattered the people until by 1940 no reports were available from the work there.

If the Woman's Missionary Council is considered a mother to the younger societies developed in other lands as a result of missionary activity, then it must be that the Council had granddaughters too. The work done by Korean missionaries and Bible women in Eastern and Northern Manchuria resulted in the development of missionary societies in each of these districts which

were a credit to their Korean mother church. Although the Woman's Missionary Council shared in the work for some time by helping in the support of the Bible women, the main financial support as well as all of the missionary personnel for this work came from the Korean society.

The suffering and terror and heartache of war was known to women of Asia, Latin America, and Europe alike. In the midst of darkness the churches kept alive almost the only hope and light their people knew, and women were among the most ardent and devoted keepers of the faith. In writing of the fate which befell Czechoslovakia in 1939, Bishop Arthur J. Moore said:

I have seen this proud little nation in its glory and wept with its people in the hour of collapse, but the world has not yet heard the last of the followers of John Huss and Thomas Masaryk. They have not had their final say in history. They will rise again. Meanwhile, our pastors and people carry on with a magnificent courage and Methodism helps to keep aflame the torch of liberty and Christianity in this dark corner of the earth. Wherever the Czech people meet each other, their greeting is in the historic words of the Hussite crusader, "Truth wins." This is my faith also.

What Bishop Moore said of Czechoslovakia Christians may be said of Christians in every war-torn land in this wide earth. They, too, work and live and die believing that ultimately God's way will triumph among men.

The Society in Mission Conferences of the Homeland

Although the women of the Indian Mission Conference in Oklahoma might have dated their first official relationship to the Woman's Missionary Council in 1928, with the organization of their Conference Woman's Missionary Society, actually their claim of kinship dates back to 1878 when Mrs. G. B. Hester, illustrious missionary pioneer, organized a missionary society among the Indian women at Boggy Depot, Oklahoma, in the Choctaw Nation. Fifty years later Mrs. Johnson Tiger of the Creek District, encouraged and aided by Mrs. H. B. Spaulding, succeeded in bringing together a small group of scattered societies and organized the Indian Mission Conference Woman's Missionary Society.

Chief hindrances to the work at first were great distances separating the women, together with poor roads, inadequate transportation facilities, and lack of money for travel. The secondary problem was one of language, since there were five different Indian languages as well as English to be considered. Other needs were for a trained local leadership and simpler program materials. The assignment of Miss Mary Beth Littlejohn, deaconess of the Woman's Missionary Council, to work in the Indian Mission in 1938 marked a new day in the development of woman's work in the Indian Mission. Although her work was related to the total needs of the people, the woman's

missionary society came within the scope of her work and interest. Her help in the area of leadership training and in shortening and simplifying program materials for the use of groups whose familiarity with English was limited was particularly outstanding. The statistical report for 1940 showed forty-three Woman's Missionary Societies in the Indian Mission Conference with a membership of 521.

At the time Mrs. Lipscomb visited the Western Mexican Conference meeting in 1930, conditions for organization of conference societies were propitious, and with the help of Bishop Arthur Moore and the Rev. and Mrs. R. J. Parker, a Conference Missionary Society was organized with four officers. The president of the society was Mrs. Elias Hernandez, whose presence was a blessing and inspiration as the Jubilee guest from Mexico. Having moved from Mexico to El Paso she became active in the work of Methodism among the Mexican people on this side of the border. Mrs. R. J. Parker was elected corresponding secretary of the new Western Mexican Conference Society. Three years later, largely through the efforts of the Rev. and Mrs. Onderdonk, the Texas-Mexican Conference Woman's Missionary Society was organized, and Mrs. Carmen J. de Lujan of Fort Worth was elected president.

The problem of the production of literature for Spanish-speaking societies was partially met in 1935 when Miss Estelle Haskin, Secretary of Literature, was authorized to prepare twelve short, simple leaflets in Spanish to be used by the women of the Mexican Conferences in this country. Portions of the handbook, including a simplified constitution for Mexican auxiliaries, were also translated into Spanish.

Statistics for the year 1939 showed twenty-five societies with 477 members in the Western Mexican Conference, and thirty societies with 375 members in the Texas-Mexican Conference. In November, 1939, the Texas-Mexican and Western Mexican Annual Conferences were dissolved, and the Southwest Mexican Conference was formed by merging the Texas-Mexican Conference, the El Paso District of the Western Mexican Conference, and the Spanish-speaking churches of the New Mexico Mission of the Methodist Episcopal Church. Thus the Woman's Missionary Societies of the two former Southern Methodist conferences took their places in united Methodism as part of the Woman's Society of Christian Service of the Southwest Mexican Conference.

Negro Women in the World Sisterhood

At the outbreak of the Civil War 207,000 Negroes were enrolled as members of the Methodist Episcopal Church, South. This number decreased rapidly at the close of the war, and finally, in 1870, in response to a general and earnest desire for an independent church, the Colored Methodist Episcopal Church was organized. The relationship existing between the women of

these two sister denominations through the years has been mutually beneficial. There were many contacts which came as the Council sought by various means to encourage the leaders of the missionary societies of the C.M.E. Church. The exchange of fraternal delegates came to be an expected and accepted procedure. Dr. Mattie Coleman and Mrs. R. T. Hollis were perhaps the best known of the C.M.E. fraternal delegates who attended the Council sessions. Dr. B. Julian Smith, educational secretary of the church, was also a frequent and welcome guest. The presence of these visitors, and of other Negroes of outstanding ability, who appeared on the Council programs from time to time helped to round out the picture of the World Sisterhood which in the thinking and in the heart of the Woman's Missionary Council was all-inclusive.

By-Products of World Sisterhood

One of the most significant results of the development of missionary societies in other lands, which like that in the United States came first as an unsought by-product, was the raising of the status of women. While all credit for the startling changes made in woman's status in certain lands cannot be given to missionary societies alone, they had a large and significant part in the process and deserve recognition at this point.

Of the change in status of women in China, Miss Virginia M. Atkinson wrote in her report for 1934:

The Bible Women and I live in the same home and often break bread at the same board. The closer I am associated with them the more respect I have for China and for the Chinese as a race, and the more hope I have for the ultimate success of the development of Christianity among them. I have seen great changes during the time that I have made my home among them, coming out in 1884. It was not one of my wildest expectations to see Woman's Missionary Societies flourishing among the bound-footed women and the little girl children. I not only see those things, but they are sending money to Africa through our Council, and their plans for the extension of their work is as wise and as full of interest as in many of the home churches who had helped to give them the present vision. I not only see these things in the large assembly which meets once each year, but I see it here in Changshu where we have no railroad, and not even a bus road. In that long ago, it was unthinkable that in my lifetime I would see all these things, but they are here and will remain and grow larger and better even if we foreign missionaries should have to leave this country. God has worked wonders through faith and vision, and like Paul they are not disobedient to the heavenly vision.

In Korea, too, the change was impressive. When a society was organized in Seoul in 1922, the missionary spoke of the excessive timidity of the women. In sharp contrast to this condition, five years later this same missionary, Miss Mamie Darling Myers, told of attending a Conference Society

meeting which had 180 delegates and was delightfully conducted in every way. Miss Kate Cooper, in describing the annual meeting of 1939, declared:

The Korean women are fluent in speech and their messages and reports kept the women from the villages in rapt attention listening to their gracious words. The report of the committee on congratulations, as it is termed in Korea, is always to be anticipated with pleasure. One of the women is especially gifted in this line, so they never fail to put Mary on this committee. To miss hearing her report is to miss the best of the conference. Her words are remembered and quoted by the delegates of the twenty-four districts long after the meeting closes.

Certainly there was a great, unbelievable distance between the day when a little girl named Induk dressed as a boy and went to school, because girls were deemed incapable of learning, and the day when Mrs. Induk Pak, as a woman, witnessed the enactment of legislation by the General Conference of the Methodist Church of Korea, which made no discrimination whatsoever between men and women. This would never have been possible had it not been for the effective and far-reaching results of the missionary societies of that land in helping to develop Christian leaders among Korea's women.

Two quotations from Miss Layona Glenn dramatically epitomize the growth of Brazilian women as a result of their work in the missionary societies. The first, written in 1916, describes the organization meeting of the Conference Woman's Missionary Society of Brazil:

This was serious business and the women realize it. They could think deeply even if they were too timid to stand up and express their thoughts. Sometimes it was necessary for the presiding officer to leave the chair to sit by the side of the one speaking in order to hear what she was saying, but business went forward.

The second report, written ten years later, read:

I sat in the audience at the last annual meeting and listened to an appeal from the retiring president of the Brazil Conference Missionary Society. She stood on the platform before a packed audience, challenging the young people to service. She spoke in a clear voice that carried to the farthest corner of the large auditorium. I could not help thinking that it was a long way from the day of our organization to this night which this once timid woman was clearly sounding the clarion call to service, modestly but unafraid.

In Mexico the picture of the tenth anniversary celebration of the Conference Woman's Missionary Society graphically illustrated the rapidity with which woman's emancipation was taking place. Mrs. F. F. Stephens, president of the Woman's Missionary Council, who was the Jubilee Messenger to Mexico at that time, described the meeting as follows:

The Mexican women presented a four-day program which would have been a credit to any group of women in the world. The entire affair was officered, managed and staged by Mexican women. The delegates came from thirty-two cities and

towns and represented all the elements of a mixed population. There were shawled women of the prevailing Indian-Spanish mixture, and well dressed and well educated women of more Spanish type. The president was a college graduate and the only blonde in the group. The vice-president was one of the most beautiful women I ever saw, a flashing Spanish type, vivacious and charming. The most interesting type among the officers was the treasurer, a tall, very straight, gaunt woman with Indian features of the best sort. She belongs to the pure blood remnant of the Aztec race.

The most striking thing about the entire personnel was the fluency with which they spoke on any topic, every topic. When a subject was thrown open for discussion they all arose to heights of oratory such as one never hears in a group here.

Even in Europe, Mrs Stephens declared, "It is fortunate for the women of Poland that the religion of the Protestant Church has come to them at the same time they have come into citizenship of the free republic, otherwise they would be wholly unprepared for their new duties. Through the Church has come to them their first notion that they have rights as individuals and citizens and a responsibility for molding the ideas of the nation."

Illustrating the newness of the concept that women were capable of thinking for themselves, Mrs. Stephens told of an amusing incident of a Polish gentleman who traveled two days to attend a woman's missionary meeting, thinking that he was a delegate. When he reached the place and was informed it was a woman's meeting, he insisted that he had been invited to attend and produced a letter in proof of his contention, only to discover that the communication had been addressed to his wife. His amazement was beyond bounds. He could not believe that she, a mere woman, had been so honored.

Change in status, development of talents and abilities, growth of vision, deepening of spiritual perceptions were all important by-products of the Woman's Missionary Society. But perhaps the greatest concomitant of all was the warm fullness of heart which came to the members of the missionary societies as they became aware of their kinship with like-minded women around the world who, together, formed a great and beloved sisterhood on whom God's sun never set.

CHAPTER XXIII

Points of Strength

Leadership

THE Woman's Missionary Council had in it many elements of strength which contributed to its greatness as an organization. Having been born of two separate merging organizations, the Council inherited a rich, historical background and a coterie of peerless pioneers and leaders. A profound respect for this heritage was shown in many ways. Histories were written, biographies published, leaflets and articles printed to keep fresh the stories of the past and to honor the women whose leadership had made possible the present. In 1928, during the Jubilee Celebration of woman's work in the Methodist Episcopal Church, South, the Council ordered the preparation of a Distinguished Service Scroll, which would carry the names of women who up to that time had rendered distinctive service of church-wide significance. A committee was set up to review the names submitted by the conference secretaries and by members of the Executive Committee of the Council. The list was never added to after the Jubilee Year.

In presenting their completed work to the Council the following year, the committee prefaced the scroll with an illuminating account of the criteria they had used in selecting names to be placed on it. The names which had been presented to the committee fell easily into four groups: conference officers, central officers, home and foreign missionaries, and donors. The difficulty of choosing names from each of these groups was obvious, and the following explanations were made:

We recognize that the presidents and other conference officers have done a great work—a distinctive and constructive work . . . but for the most part this work has been within their own conference, and not Church-wide.

The service of the secretaries and treasurers for Woman's Work in the central office, beginning with Mrs. S. C. Trueheart, has been Church-wide and constructive . . . but because of their equally outstanding service, the committee decided to include in the list only those who had rendered some distinctive service not included in their official capacity.

Who shall estimate the service of the missionaries? They have laid their very lives on the altar of service. . . . They are the very heart of the missionary organization, and it is through them that we have had a part in building the Kingdom. And to all these Christian workers, both at home and abroad, as well as to the few whose names are listed on this scroll, we are deeply grateful.

Inasmuch as in the sight of the Giver of all good gifts, the least is as precious as the greatest, if given in the same spirit of devotion and self-sacrifice, the committee has realized that in justice to the small and often obscure giver . . . they could not list upon the scroll these others through whose liberality entrance into

A CROWN OF SERVICE

new mission fields has been made possible, and the equipment in all fields made better. To all these, both small and large, we would do honor.

So while there will be found the names of conference officers, secretaries, missionaries, and the donors of money listed here, it is for some distinctive service rendered beyond their official duties, of Church-wide significance, or the gift of money plus some special service. The result falls far below the ideal of the committee. They fully recognize that this scroll is not complete; that it is only a part of the whole. But if the facts given above are kept in mind, the scroll as presented to you will mean a multiple appreciation of many more than the names listed here. . . .

Mrs. E. C. Dowdell
Mrs. Juliana Hayes
Mrs. Margaret Lavinia Kelley
Mrs. J. W. Lambuth
Mrs. Anna L. Davidson
Mrs. D. H. McGavock
Mrs. Maria Davies Wightman
Miss Lochie Rankin
Miss Martha Watts
Mrs. G. B. Hester
Mrs. H. B. Spaulding
Mrs. F. A. Butler
Mrs. A. W. Wilson
Miss Rebecca Toland
Miss Laura Haygood
Miss Maria Layng Gibson
Miss Lucinda B. Helm
Miss Mary Helm
Miss Nannie Holding
Miss Lelia Roberts
Mrs. L. P. Smith
Miss Sue Bennett
Mrs. Mary Bruce Alexander
Mrs. Luke G. Johnson

Mrs. L. H. Hammond
Miss Belle Harris Bennett
Miss Daisy Davies
Mrs. R. W. MacDonell
Mrs. Nat G. Rollins
Miss Mabel K. Howell
Miss Sara Estelle Haskin
Miss Layona Glenn
Mrs. J. H. Yarbrough
Mrs. Virginia K. Johnson
Mrs. Annie Heath Garbuth
Mrs. Julia Bodley Acton
Mrs. F. H. E. Ross
Mrs. E. B. Chappell
Mrs. F. S. Parker
Mrs. F. F. Stephens
Mrs. J. W. Perry
Mrs. L. H. Glide
Miss Nannie B. Gaines
Mrs. Josephine Campbell
Miss Annie Maria Barnes
Miss Mary Hood, R.N.
Mrs. W. A. Newell
Dr. Mary Bailey Sloan

Democratic Spirit

The Woman's Missionary Council was democratic and unpretentious in its spirit and procedures. Aptly described as a two-way street, the relationship which existed between the Council and the missionary societies throughout the bounds of the church provided mutual satisfactions and mutual benefits for all concerned. Provisions made in the early days by the General Conferences authorizing woman's work were not so democratic organically; but the women themselves felt restless working under any system which seemingly concentrated power into the hands of a few, and they set about to remedy the situation. The first General Convention of the Woman's Parsonage and Home Mission Society with representatives from each conference was called by the Central Committee of the Society because they felt a governing

body of twelve women was too small to arouse interest in the church, and they themselves felt the need for closer contact with women from the various sections of the land, until such time as the constitution could be changed.

The Woman's Missionary Council, with equal representation from all of the conference societies, received many ideas and suggestions which originated in auxiliaries throughout the church. These were carefully studied and appraised by appropriate Council committees, and, insofar as possible, the best ideas were put into effect. By this process the Council never lapsed into an attitude of static self-satisfaction or detached unconcern.

Throughout her long and fruitful administration Miss Belle Bennett opposed every movement or situation which seemed to place too much power into the hands of a few women. While she led the Council in building up a staff of full-time, paid secretaries, she was apprehensive lest the Council members relinquish their share of responsibility for the promotion and administration of the work. In a letter to Mrs. George Call of Texas she gave clear expression to her conviction in this matter:

Do you realize that half, perhaps more than half, of the next Council will be new women? This leaves the work in the hands of a few old ones, largely, very largely, the office secretaries. I have struggled against this concentration of power for all these past years, as I know you will bear me witness, yet the odds seem continuously against me. An open policy, and *every* woman a chance to know the work, the missionaries, the fields, the problems, the needs, and a voice—an intelligent voice—in advancing and improving the work is what I believe we should have, and I mean to keep on struggling for it.

This democracy of spirit and procedures for which Miss Bennett so stanchly stood was increasingly evident as the years passed. Through carefully devised committees the Council women participated in all phases of planning and in many of the administrative processes of their work. Through a systematic educational program auxiliary women were acquainted with problems and opportunities on the various fields, and learned about the work their gifts helped to support. Through carefully planned visitation schedules, missionaries and deaconesses on furlough were used widely in conferences and districts, thus giving local women an opportunity to hear and meet them personally. From its beginning the Department of Christian Social Relations assiduously refrained from dictating social action to the women. Facts were presented as impartially as possible, and women urged to formulate their own opinions and plans of action in the light of these facts. "Our primary purpose as a department is to see that this leaven is supplied and properly related to the mass," Mrs. W. A. Newell wrote in 1921. "It is not our purpose to 'put over' items of social progress nor to promote fixed types of welfare organizations within the Church. Rather we seek to cultivate the minds and hearts of our women by directing the attention to typical social conditions inimical to the

public good and pointing toward a solution in harmony with the mind of Christ."

Relationship to Missionaries and Deaconesses

The relationship of the Woman's Missionary Council to its missionaries and deaconesses had in it many elements of strength. At various times workers took their places as members of the official body of the Council. From the Foreign Department they often came as official representatives of the Council Societies in the lands they served. In the home field the Deaconess Conference had two official representatives as full members of the Council and were later accorded representation on the Council Executive Committee. But whether they were official representatives or not, the workers were in a very real and vital sense "the heart of the missionary organization" on whom the life of the Council itself depended and without whom its work could not have been done.

The attitude of the workers toward the Council and toward one another was once beautifully expressed by Miss Arthelia Hilleary, newly consecrated deaconess, who said:

We who are to work in the home field did not choose to do so because we were insensitive to the needs in other lands, but, because of the interdependence of the whole world, we believe we serve all when we serve well here in our own land.

We are grateful for the opportunity to be identified with an organization whose scope is world-wide and whose expressions of Christian service are so varied. In our places of work we shall be constantly reminded that, even though our task demands our best, the fate of the Christian religion is not solely upon our shoulders, but that we are working in cooperation with a host of people all over the world who have as their goal a world Christian community.

Co-operation

From its very beginning co-operation was the constant watchword of the Woman's Missionary Council and constituted one of its greatest elements of strength. The list of interdenominational and national organizations and committees which were served by the Council women was all but staggering. In the establishment of Wesley Houses the Home Department urged co-operative procedures between the Methodist churches and various social and civic agencies in the cities; and in smaller towns the organization of interdenominational boards was often a prerequisite for securing Council aid. Surveys were considered necessary first steps in the establishment of institutions. The Woman's Missionary Council never consciously or deliberately opened work which duplicated or competed with similar service rendered by another civic or evangelical agency in the same area. Conversely, on a number of occasions a Wesley House was moved or closed because some other agency came into the community and began to duplicate its work. In the Foreign Department

POINTS OF STRENGTH

the Council's co-operative spirit was shown by the union institutions in which it shared ownership and support, and in its ready acceptance of territorial allocations made by interdenominational agreement in various lands.

Re-evaluations

With all of its concern for the great causes which brought it into being and for which it existed, the Council was in a very real sense introspective. Consumed with an almost irrepressible desire to improve its methods and techniques, scarcely a year passed that did not carry with it some analytical study of the work. The Committee on Re-evaluation, set up as part of the Jubilee Celebration, was an all-out offensive for improvement and growth along every possible line. No phase of work was omitted from this study, which was meticulous, deep-rooted, and far-reaching.

For three consecutive years Mrs. J. W. Mills, chairman of the Commission, presented the results of their research and study to the Woman's Missionary Council in printed booklet form. The culmination of the work came with the appointment of a findings committee which took these reports and formulated definite plans and policies to be put into effect. One important result was a projected "Enlarged Program of Work," which was launched at the Council session held in Amarillo, Texas, in 1930. This really crystallized into the Bureau of Christian Social Relations which included the former committees on social work plus others with related interests. The sincerity and earnestness of the women in these studies was shown by the fact that one of the problems they set for themselves was to determine whether or not a separate woman's organization was really needed in the church. The difficulty of an unbiased study of this subject is apparent, but the reasons set forth for their affirmative conclusions provided a clearly stated, thoughtful, and legitimate apologetic for their organization.

This evaluative spirit was in part responsible for the Council's remarkable ability to stay out of ruts. The group kept abreast of changes in missionary policy and philosophy, and helped to create some of the wholesome new trends relating to the missionary enterprise. Mrs. J. W. Mills, in her address as vice-president of the Council in 1939, summed up the matter graphically when she said: "Our success has been in our freedom to move forward with the times and the new needs and conditions that arise in a changing civilization."

Spiritual Development

Permeating and underlying all of the Council's work was a spiritual strength without which nothing could have been accomplished. The women who first conceived of woman's work for women knew how to pray. Mrs. McGavock wrote in 1880 that April 23 had been appointed a day of fasting and prayer, "that the societies and all friends of the work may pray for blessings on our

meeting and for the presence and guidance of the Holy Spirit in the councils of the women at that time." Early records of the work, notes kept, and letters written indicate a full dependence upon God's guidance in even the simplest matters, and a keen awareness of the power of intercessory prayer and group meditation. Special times of day—early morning, noon, or the hour of retirement—were agreed upon by local groups wishing to experience the "communion of saints" as they had their individual devotions at home. For years a special room for prayer and group meditation was set aside at each Council meeting. Early morning devotions, noon-day services, and other worship periods were an essential part of every Council session.

When the Week of Prayer and Self-Denial became an annual custom early in the history of both home and foreign societies, the emphasis was first of all on prayer. The Woman's Board of Foreign Missions in 1898 set aside a day within the Week of Prayer in which "special supplication shall be made throughout the Church that God, by his Holy Spirit may touch the hearts of our sisters who are indifferent to his claims upon them, that they may be called out and consecrated to labor, heart to heart and shoulder to shoulder in this work of hastening the coming of the Kingdom."

Again and again, when Council slogans were "double your gifts" or "double your membership," Miss Belle Bennett would say to the women, "Double your prayer life." In times of crisis the natural recourse of the women was prayer, as illustrated by Mrs. Luke Johnson's description of the meeting of the General Conference Committee on Reorganization of the Mission Forces of the Church, convening in Nashville on February 14, 1922. A strong movement was on foot for the division of the Board of Missions into two separate boards, placing the home work in the Board of Church Extension and creating a separate Board of Foreign Missions. The women were faced with accepting the proposed plans, thereby divided and attached to two boards, with demanding a separate Woman's Board of Missions, or with yielding some of their cherished autonomy to keep the work unified and co-operative. Mrs. Johnson wrote:

In the early morning while it was yet scarcely day, Miss Bennett called me to her room. I found that she had spent the night in prayer and meditation even though in great pain and weakness. Together we talked and prayed for hours more. In this Gethsemane there settled upon us the conviction that there could now be no wavering, that the battle for woman's place of service in the Church must be held. Together we talked it out, and from her lips there came a statement of faith and devotion to her Lord and Christ rarely paralleled. Christ and His cause were first and over all in her thought. To maintain His supremacy, woman must not fail.

Out of it all there came a decision as to the course we should pursue in the Commission meeting soon to follow. The decision marked a milestone in her thinking—another goal in the constant and endless effort toward a united Church membership, delivering its full contribution of combined force for the upbuilding

POINTS OF STRENGTH

of the kingdom around the world. We realized that if this decision should find favor and be consummated, it would mean that yielding of some of the independent administration which had been the natural development of a separate woman's organization; it would mean the sacrifice of unmolested thought and action in the prosecution of the work; but it would mean *an advance toward the goal of a fuller life in the organic heart of the Church.*

When the women presented their statement of convictions to the committee that morning, the debate, which had been prolonged and heated, was arrested and their position tacitly accepted. Thus was the Board of Missions of Southern Methodism saved from division largely through the earnest prayers of consecrated women.

Shortly after the Nashville meeting Miss Bennett, who was suffering intensely from the disease which was soon to take her life, called a special session of the Woman's Missionary Council for the purpose of explaining to them the position which she and Mrs. Johnson had taken as their representatives on the General Conference committee. This Memphis meeting was the last session of the Council over which Miss Bennett presided, and the last memory most of the Council women had of her was leading them in a period of prayer and intercession.

After Miss Bennett's death, when plans were being made for a suitable memorial to her, a prayer league was organized under the direction of Mrs. R. W. MacDonell, the influence of which permeated the entire church. Gradually this league merged into plans for the spiritual undergirding of the Jubilee celebration, and the "spiritual life movement" was born. Little by little, largely under the unobtrusive leadership of Miss Estelle Haskin, plans were developed for the inauguration of spiritual life groups in auxiliaries, and literature was provided for their guidance. Conference and Council Committees on Spiritual Life and Message were set up and plans made for the appointment of auxiliary chairmen or committees.

In September, 1931, the first church-wide retreat planned by the Council committee was held at Scarritt College for a three-day period. Sixty-three women, representing twenty-six conference societies, shared in the blessed fellowship of prayer, study, and meditation, which was led by Miss Winifred Kirkland, Mr. Fletcher Brockman and Dr. Albert E. Barnett. The committee chairman described this retreat as having brought "rich, wonderful experiences to all who separated themselves from outside contacts and relationships in order that God might truly manifest himself to them." By way of extending to local auxiliaries the experiences which come through periods of uninterrupted silence and meditation, special materials for retreats became a regular part of literature prepared for use in Week of Prayer observances.

Although many women helped in the development of spiritual life groups throughout the church, no one worked more ardently for their development than did Miss Daisy Davies, chairman of the Council's committee, Mrs. B. W.

Lipscomb, Secretary of Home Cultivation, through whose office plans were promoted, and Miss Estelle Haskin, Secretary of Literature, whose vital concern led her to have an influential part in the movement. The quiet part which Miss Haskin had in the shaping of plans and policies was known only to a few. In an article prepared by Miss Mabel K. Howell for use in a memorial service to Miss Haskin, the fullness of this contribution is brought to light:

One of the greatest contributions made by Miss Haskin, not only to the Woman's Missionary Council but to the Church as a whole, was the initiation of the Spiritual Life Movement. Miss Haskin was never strong physically and had become very much fatigued as a result of her heavy secretarial duties, and on the advice of her friends and physician, agreed to a three months change and rest. She went to England and spent a large part of her time resting at Selly Oaks, which became for her an oasis of great spiritual refreshment, such as she had long sought. She seemed to have discovered while there the secret of inner peace. She came home with a deep conviction, that the Woman's Missionary Council should sponsor, as a phase of its service to the Church, a Spiritual Life Movement.

In her days of meditation and rest, she had envisioned a plan. It was to be an *empowering movement and not another line of work with committees and reports*. The plan called for a voluntary spiritual life group in every auxiliary of the Woman's Society, with a chairman in each conference. Miss Haskin had in mind such "cells of the Kingdom," as she had found in some of the churches in England. The groups were to be self-directing and dominant features were to be Bible study, religious conversations, corporate prayer and personal evangelism. Thousands of these groups came into being with marked results in the life of the Church. The plan as conceived by Miss Haskin also included the holding of conference and regional retreats by the Council. This was a religious technique at the time entirely unused in Southern Methodism. This Spiritual Life Movement among the women was at its peak of influence at the time of the union of the Churches in 1940. It was Miss Haskin who was convinced that the first attempt in uniting the Woman's Societies should be on the spiritual level—in a retreat. Those privileged to be present in Cincinnati will not easily forget this experience as a step toward United Methodism.

What the Spiritual Life Movement meant to the work of the Woman's Missionary Council around the world, and to the church as a whole, will never be known. Testimonies as to its influence came unsolicited from many unexpected sources, bearing witness to the fact that the work "conceived and born in prayer" had been sustained and at last "completed in prayer," wherein lay its strength and power.

CHAPTER XXIV

A New Day

Early Relationships

TO the women of The Methodist Church unification in 1940 was but the culmination of a long and congenial interchurch relationship. Within a few weeks after the authorization of the Woman's Missionary Society of Southern Methodism in 1878 the following treasured communication from Isabel Hart, corresponding secretary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, was received by Mrs. Juliana Hayes of Baltimore:

I want personally and officially to send you and my sisters of the Methodist Episcopal Church, South, my warm Christian greetings and earnest congratulations at the good and blessed work recently inaugurated during the session of your General Conference in the organization of the Woman's Missionary Society of your Church.

While you were planning and organizing the work in Atlanta, the Woman's Foreign Missionary Society of the Methodist Episcopal Church was holding its ninth annual session in its birthplace, Boston. During that session, Mrs. K. Chandler, of our Baltimore branch, offered resolutions expressive of the great pleasure with which we heard of the movement in our midst, and pledging to you our sympathy and cooperation. This resolution being referred to an appropriate committee, the honor was devolved on me, as Secretary of the Baltimore Branch, so closely connected with you by territorial and by much stronger affiliations, to give this expression of our gratitude and sympathy. No duty they could have devolved on me could I have performed with more pleasure. The two strongest—aye, almost the passion—of my heart thus find gratification, viz., for the unity of Christ's Church at home, and the spread of the gospel in heathen lands. And largely comprehended in that wish is the fraternization and fellowship of all the component parts of our beloved and honored Methodism! . . .

Most earnestly, lovingly and devotedly we bid you Godspeed. Gladly, in any way, will we affiliate and cooperate with you. And we crave and pray for you great devotion and earnestness and success in this the best work God has given women to do—this special work in which he seems to summon them in this nineteenth century. . . .

The relationship which existed between the home societies of the two churches was in later years no less cordial. In 1902 the Methodist Episcopal women extended to their Southern sisters an invitation to participate in the preparation and publication of a joint reading course to be used by home societies of both churches. The success of this undertaking was immediate, and it quickly grew into an interdenominational co-operative project for the publication of home mission study books.

One of the most interesting documents found in the journals of the Woman's Missionary Council is the following resolution which bore the names of sixty-four Southern Methodist women and was passed by the Council at its annual session of 1917:

Whereas the several Annual Conferences of the Methodist Episcopal Church, South, at their last sessions, with hardly an exception, passed resolutions favorable to the union of the Methodist Episcopal Church South and the Methodist Episcopal Church; and whereas from wide observation it is evident that such union would be contributory to the enlarging and harmonizing of our work in the home and foreign fields; and whereas adherence to Jesus Christ and the love of God in our hearts should be able to overcome all obstacles in the way of this movement; therefore be it

Resolved, That the Woman's Missionary Council is in hearty sympathy with the efforts to effect union, and that we offer fervent prayer that Christ, the Head of the Church, may so direct that his will may be done and his name be glorified.

Although hardly a year intervened without an exchange of fraternal delegates between the churches anticipating union, it was not until 1935 that processes of study recommended by Mrs. F. F. Stephens a few years earlier were put into effect. By this time the Methodist Protestant Church had joined wholeheartedly in the unification movement. When proposed plans whereby union of the three churches could be effected were released, the Executive Committee of the Woman's Missionary Council resolved itself into a study group and began a critical examination of the various phases of their organization and program for the purpose of determining values which were worthy of being conserved in a new and wider organization.

Southern Methodist Women and the Negro in Unification

The first item on the agenda adopted by the Executive Committee in its evaluation work was that a study be made of "The Negro in the Proposed Plan of Unification of Methodism." The committee report, signed by Miss Louise Young, chairman, and Mrs. S. R. Neblett, secretary, was approved in 1937. The report was written with a historical background explaining the development of the three Negro Methodist Churches—the African Methodist Episcopal, the African Methodist Episcopal Zion, the Colored Methodist Episcopal—and the Negro membership in the Methodist Episcopal Church. The plan of union recommended that the Southern church continue its financial assistance to its daughter church, the C.M.E. Since two of the other denominations were entirely independent, the Negroes affected by unification were the more than 300,000 in the Methodist Episcopal Church. Although cognizant that there were drawbacks to the Jurisdictional plan, whereby the Negro churches were placed with the Central Jurisdiction which had no geographical connotation, the Council supported this plan for unification as most desirable at the time.

Your committee agrees that the plan is less than ideal; that it leaves much to be desired if The Methodist Church is fully to represent the Kingdom of God on earth. For Methodist churches in the same city to be related to each other only through a General Conference that meets once in four years seems consistent neither with Methodist connectionalism nor with Jesus' concern that "they all may be one." And yet is that not what we have had in Methodism, both North and South, for a generation or more? And is it not preferable to a nation-wide Church with only white members? Is it not preferable to a Church in which a Negro minority is included but with little if any opportunity for developing a leadership of its own and a church program suited to its needs and interests?

Your committee believes that certain provisions of the plan represent an advance in interracial respect and cooperation. The plan provides the same autonomy, including the election of bishops, for the Central Jurisdictional Conference as it does for other jurisdictional conferences. In the General Conference, the Central Jurisdictional Conferences, the Negro delegates and the Negro bishops will have equal representation and equal participation with white conferences, white delegates and white bishops. The inadequacy of the plan lies in its failure to provide for cooperation between white and Negro Methodists in annual and jurisdictional conferences and in local communities. We think we may safely say that the Commission on Unification did not make provision in the plan for more direct relationships between churches because our churches as a whole are not yet ready for such cooperation. These being the facts, we may perhaps agree that the Commission has done the best it could under the circumstances.

The committee report also suggested practical ways in which Methodist women could aid in building toward a more perfect and inclusive union of Methodist peoples:

There remains the question what can we do to set in motion forces that will build up a desire for cooperation between white and colored Methodist churches in our own communities? We think we have already found the answer in our increasing fellowship with the Colored Methodist Episcopal Church. It was about ten years ago that we began working together as missionary women in leadership schools for colored women. . . . This year we are finally merging our leadership schools for Negro women with the training schools of the C.M.E. Church, their Board of Religious Education carrying the final responsibility for the schools with the officers of our Conference Missionary Societies and the conference secretaries of the Board of Christian Education of our Church participating in the planning of the schools, in their financing, in the recruiting of students, and where it is desired, in teaching and administration. Is not this a good road for us to travel? Can we not extend this type of cooperation to the Negro groups of the M. E. Church within the bounds of our annual conferences?

We are not suggesting a procedure identical to this, but we are suggesting that we become aware of the Negro congregations in our midst, especially of the Methodist Episcopal connection, and that we seek to find ways of cooperating with them in the good work of the Kingdom. Let us seek to know their leaders in the missionary societies and let us ask our pastors to go with us in this adventure in Christian understanding. As we find work that we can best do together, let us undertake it together. Let us sometimes worship with one another.

Proof of the genuineness of the determination of Southern Methodist women to move out into broader realms of Christian brotherhood was shown again and again in many ways, the recognition of which was made evident by the Woman's Division of Christian Service in their election of a Southern woman, Miss Thelma Stevens, as head of the Department of Christian Social Relations and Local Church Activities, of which the Committee on Minority Groups and Interracial Co-operation was a vital part.

The Process of Unification Among the Women

After the ratification of union by all three uniting branches of Methodism was completed in 1938, the presidents of the national women's organizations began their series of meetings. These four women, distinctly different in personality and appearance but one in purpose and in heart, were indispensable to the processes of union which involved woman's work. The group consisted of Mrs. J. W. Shell, president of the Woman's Convention of the Methodist Protestant Church; Mrs. Thomas Nicholson, president of the Woman's Foreign Missionary Society of the Methodist Episcopal Church; Mrs. W. H. C. Goode, president of the Woman's Home Missionary Society of the same church; and Mrs. J. W. Perry, president of the Woman's Missionary Council of the Methodist Episcopal Church, South. Later Mrs. James Oldshue, representing the Ladies' Aid Societies of the Rock River Conference, was added, and the group was gradually enlarged to include women representing specialized interests within these various organizations.

Two meetings during the months preceding the Uniting Conference in May, 1939, were memorable. One was a retreat held in Cincinnati, composed of representatives of all the uniting women's organizations. The other was the first meeting of the enlarged group of representatives called to meet in Chicago for purposes of laying the groundwork for unification processes which were to follow.

The memories of that Chicago meeting are still vivid to many. We all believed in union and had looked forward to it with highest hopes. But now we were up against realities. The brethren had often asked: "What are we going to do with the women in the new Church?" That was, after all, not their question. It was ours. What were we going to do with one another? We wondered as we sat around the table and began the process of unifying ourselves.

The task which these women faced was colossal. To take the best in a group of the divergent organizations and from it develop something better for a great new church was not a simple matter. Some called the Chicago meeting "a time when we sized each other up." It was apparent that each woman came with her own ideas as to values which she felt it her responsibility to conserve. As someone put it, "No one in the group was a 'mush of concession.' But somehow as we pooled our judgments, prayed over our differences, grew in

appreciation of one another, there began to emerge corporate judgments and a spiritual unity which was the surest evidence of God's blessing on our work."

When the Uniting Conference of 1939 authorized and appointed a Joint Committee on Missions and Church Extension, the process of perfecting a workable plan for woman's work in The Methodist Church began in earnest. The women who constituted the Woman's Section of this Joint Committee were largely the same ones who had worked together the previous year. By then they knew and respected and loved one another. Free from fears and tensions they were consumed, one and all, with a desire to make the best possible plans for the women of their beloved new church. They felt themselves to be a living embodiment of the fact that "The Methodists Are One People."

Theirs was indeed a remarkable group in many ways, composed of indefatigable workers. Under the leadership of Mrs. J. D. Bragg as chairman they gave themselves enthusiastically and wholeheartedly to the task before them. Committees were often grueling, lasting all through the evenings; but somehow the lamp of enthusiasm kept burning, and no one complained of being tired. The spread of interests and talents among them also seemed at times providential. There were those to whom figures were the staff of life, and to whom even the finance committee with all of its confusions and headaches, was counted as a spiritual blessing. There were those whose organizational ability was a life saver, as detailed plans for provisional meetings were worked out. There were still others who actually seemed to enjoy the long hours spent in preparing a constitution and by-laws for the new organization. The special gifts and experience of all were utilized to the fullest possible advantage as the women gave themselves devotedly to their work.

After many weeks of hard work the report of the Joint Committee on Missions and Church Extension, including plans for the women from the Woman's Society of Christian Service in the local church through the Woman's Division, was complete. On May 4, 1940, the first General Conference of The Methodist Church, held in Atlantic City, approved the report and accepted the proposed plans without a dissenting vote. Among those women privileged to be present on this occasion there were many hearts full to overflowing as Bishop Ivan Lee Holt declared: "I believe that never in the history of our Church has there been a group of persons to whom a report means so much as this means to the women of our Methodism."

While the Woman's Missionary Council, like other merging organizations, had relinquished some traditions dear to them, they saw in the plans for the new organization many familiar aspects. They found their own World Sisterhood of Service in the greater World Federation of Methodist Women. In the program of christian social relations, and in the plans for missionary education and for the development of the spiritual life, they felt especially at

home. The contribution which they had made to the vast spread of institutions and projects included in the Home and Foreign Departments of the Woman's Division of Christian Service was sufficient to give them a feeling of confidence and security there too. But greater than the comfort of the familiar was the quickening awareness of the new.

In the local churches throughout Methodism the women felt the changes implicit in unification with varying degrees of intensity. For the most part Southern societies were comparatively undisturbed in their usual procedures, since they had for thirty years combined home and foreign missions and study and action into one organization. Business women's circles, in becoming Wesleyan Service Guilds, were more conscious of the change, but were not greatly disturbed by it. In the former Methodist Episcopal Church, however, many women experienced almost revolutionary differences in their organization, accompanied by the same fears and apprehensions which their Southern sisters had felt in the earlier merging of their Home and Foreign Societies.

The remarkable thing about it all was the rapidity with which the Woman's Society of Christian Service found itself and eased its seemingly complicated machinery into running order. As charter meetings were held throughout the new church, the difficulties of adjustments were lost in the thrill of participating in the uniting process of an organization destined to have a larger, more influential place in bringing in God's Kingdom than could ever have been achieved if merging groups had continued to walk their separate ways.

Together they had made a new Woman's Society of Christian Service which was rich in heritages and incomparable in history. No other woman's organization in the world had a more glorious past or a more promising future. It stood young but unexcelled in its sincerity of purpose, depth of spirituality, in numerical strength, and in opportunity for service in a world of unprecedented need. On the part of all—young and old—there was the thrilling sense of standing on the threshold of a great adventure. The way would not be smooth, nor the passage perfect, but they faced the new era with the light of confidence in their eyes and the peace of the Master in their hearts.

*And God saw that it was good. And the evening and the morning
were another day.*

BIBLIOGRAPHICAL NOTES

The most important sources for a study of the woman's work in the Methodist Episcopal Church, South, are the official records of the organization through which the work was promoted. These records include:

Annual Report of the Woman's Missionary Society of the Methodist Episcopal Church, South, with Minutes of the General Executive Association, Vols. I-XXXII, (Nashville, 1879-1910). The name was later changed to Woman's Foreign Missionary Society. Incomplete files of this publication are in the library of Scarritt College, Nashville.

Annual Report of the Woman's Missionary Council, Methodist Episcopal Church, South. Vols. I-XXIV (Nashville, 1910-1934). Files of this publication are located in the Joint University Library, Nashville.

Annual Minutes and Reports of The Woman's Home Mission Society, Vols. XVII, XIX, XXIII (Nashville, 1903, 1905, 1909). These files are in the library of Scarritt College. Vol. XXIII is unbound.

These publications also contain reports from missionaries in home and foreign work which not only give the progress of the various projects but also information about the personnel in the field. Equally important are the reports of officers in the organizations and of the secretaries who directed work in various areas. Published reports upon certain phases of the work were also used in this manuscript. A typical example is:

Report of Commission on Woman's Place of Service in the Church. Published by Woman's Missionary Council, Methodist Episcopal Church, South, 1930. A copy is to be found in the library of Scarritt College, Nashville.

Official records of sister organizations were also of value:

Annual Report of the Woman's Board of Foreign Missions, Vols. I-XLVII (Boston, 1869-1915). Vols. XLIV and XLVI are missing from the files in the Joint University Library, Nashville.

The Doctrines and Discipline of the Methodist Episcopal Church, South, published quadrennially in Nashville, Tennessee, is the source for information concerning legislation of the church affecting woman's work. The *Daily Chris-*

tian Advocate published during the sessions of General Conference is an excellent commentary on the legislative body in action.

Several unpublished manuscripts which were available for the author's use give insights into the history of the woman's missionary activities as seen by people who participated in the events recorded:

Lillie F. Fox, "History of Mexico," is a manuscript in the file of the Board of Missions, Woman's Division of Christian Service, New York City.

Mabel K. Howell, "The Service Motive—Scarritt College; a survey of a half century of achievement of Scarritt College alumnae in lands abroad 1892-1942," is an unpublished manuscript in the library, Scarritt College.

"St. Mark's Community Center," a manuscript history in files of St. Mark's Community Center, New Orleans, Louisiana.

Other unpublished materials of value are the various official records of Scarritt College and the correspondence of officers and employees of the women's organizations. Some of these may be found in the library, Scarritt College.

There were numerous periodicals which were either published by the official bodies directing woman's work or which had articles relating to their projects at home or abroad:

The Christian Advocate, Vols. I-CI (Nashville, 1842-1940), carried news of the woman's work as did the various conference organs. Files of the former are in the Joint University Library, Nashville.

The Council Bulletin, edited by Mrs. Maud Turpin, was published annually immediately following the meeting of the Woman's Missionary Council. Files are located in the library, Scarritt College, Nashville.

The Methodist Woman, Vol. I (Cincinnati, 1940-), has articles both of historical and of current interest.

Missionary Voice. Vols. I-XXII (Nashville, 1911-1932). Published monthly by the Board of Missions of the Methodist Episcopal Church, South, is to be found in the library of Scarritt College. *The Missionary Voice* became *The World Outlook* in 1932.

Our Homes, Vols. I-XVIII (Nashville, 1892-1910), was an organ of the wom-

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- Woman's Missionary Advocate*, Vols. I-XXXI (Nashville, 1880-1910). Published monthly by Woman's Board of Missions, Methodist Episcopal Church, South, is to be found in the Joint University Library, Nashville. It merged with the *Missionary Voice* in 1910.
- World Outlook* (New York, 1937-) has articles of historical and current interest.
- Missionary periodicals for youth began with *The Little Worker*, Vols. I-XXIV (Nashville, 1885-1909); this became *The Young Christian Worker*, Vol. I-XIX (Nashville, 1909-1927).
- During the years covered by this study there were published numerous pamphlets, leaflets, program materials, study books, and related materials suitable for all age groups for which the women's missionary societies were responsible. It would be impossible to list all of them—even if they were known at the present time. The library of Scarritt College has numbers of uncatalogued pamphlets in its files and others may be found at the headquarters of the Board of Missions of the Methodist Church in New York City.
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INDEX

- A**
- Abeel, Rev. David, 21
 Abercrombie, Rev. and Mrs., 297
 Acton, Mr. and Mrs. William, 283
 Africa:
 mission work in: *see* Chapter XIII; the
 Woman's Society in, 376, 377
 Agnes Moore Hall, Univ. of Oklahoma, 237
 Akazawa, Rev. M., 135
 Alabama Conference Woman's Society,
 established Dowdell Center, 100
 Alabama mining mission, Attalla, 292
 Albertson, Miss Millie, 117
 Alexander, Mrs. Arabela, 70
 Alexander, Mrs. Gross, 251
 Alexander, Mrs. W. M., 364
 Alexander, Dr. W. W., 356
 Alfter, Miss Ellen, 179
 Alfter, Miss Helen, 284
 Alice Cobb Bible School, Wonsan, 116
 Allen, Miss Bessie, 266
 Allen, Miss Emily,
 manager Woman's Home Mission Soci-
 ety, 27; editor of *Our Homes*, 72; sec-
 retary of Home Board, 320
 Allen, Dr. H. N., 131
 Allen, Miss Pattie, 291
 Allen, Dr. Young J.,
 supported self in China during war, 14;
 superintendent of China mission, 82, 319
 Allen, Mrs. Young J., 79
 Almond, Miss Martha, 292
 Alt, Miss Betty, 128
 American Indians:
 work with transferred to Home Depart-
 ment, 32; Woman's Work with, 233;
 rural work for, 298; Woman's Society
 for, 380
 Ames, Mrs. Jessie Daniel, 361
 Anderson, Miss Ida, 100
 Anderson, Miss Myra P., 136
 Anderson, Rev. Sidney, 98
 Anderson, Mrs. Sidney, 98; *see also* Olive
 Lipscomb
 Andrew, Miss Eunice, 154
 Andrew, Bishop James O., 15
 Andrade, Miss Irany M., 366
 Angel Band Loan Fund, 337
 Anker, Mrs. H. P., 199, 376
Antorcha Misionera,
 missionary publication in Mexico, 374
 Appenzeller, Miss Alice, 118
 Aranjó, Dr. Nelson, 369
 Armstrong, Miss Dora Jane, 204, 207-209,
 211
 Arnold, Miss Katherine, 255
 Association of Southern Women for the
 Prevention of Lynching, 361
 Atkins, Mrs. D., 27
- Atkinson Academy, Soochow, 86-88
 Atkinson, Miss Virginia K.,
 founded Atkinson Academy, 84; mis-
 sion to industrial workers, 99; China's
 alternate to Council meeting, 366; on
 status of women in China, 382
A Voz Missionaria,
 missionary publication in Brazil, 369
- B**
- Baby Division, 346
 Baby Rolls, 47
 "Baby Specials," 50, 68
 Bae, Miss Dju Yu, 100
 Bagley, Miss Leila, 141
 Baines, Mrs. G. W., 298
 Baker, Miss Athalia, 263
 Baker, Miss Frances, 239
 Baker, Miss Melissa, 88
 Baldwin, Miss Bessie,
 missionary in Mexico, 185; helped or-
 ganize societies in Mexico, 375
 Baltimore Conference Woman's Society,
 gift to Susan B. Wilson School, 89
 Baltimore Woman's Missionary Society:
 one of first organized, 18; supported
 Hayes-Wilkins Bible School, 88
 Barnes, Miss Annie M., 72
 Barnett, Dr. Albert E., 391
 Barnum, Mrs. W. F., 31
 Barnwell, Miss Mary Lou, 254
 Barros, Dr. Prudente de Moraes, 146
 Bartholomew, Miss Ruth, 235
 Bartow District, Florida Conference,
 gift to missions in Japan, 141
 Baskerville, Mrs. Janie M., 70
 Bass, Miss Annie, 277, 278
 Batancourt, Srta. Sara,
 principal *Centro Cristiano*, 168; presi-
 dent Mexican Federation, 374
 Battin, Miss Albertine, 309
 Baxter, Miss Mary Jane, 147
 Becker, Miss Ethelvina, 368
 Belgium,
 Woman's Society in, 377, 378
 Belle Bennett Memorial Building,
 Scarritt College, 312; funds for, 344
 Belle Bennett Chair of Bible, Scarritt
 College, 307
 Beme, Miss Fannie, 245
Bem-Te-Vi,
 children's magazine in Brazil, 369
 Bennett, Miss Belle Harris,
 president, Woman's Home Mission Soci-
 ety, 28-30; president, Council, 31, 32,
 35, 39, 61, 387; leader in laity rights for
 women, 38; in general conference, 41;
 biography of, 56; visited the Orient, 84,
 103, 114, 369; buildings named for, 104,

- 149, 312, 344; interested in Sue Bennett College, 224, 225; supported Paine College, 235; interested in state schools, 236; helped found Scarritt College, 303, 304; gift to school in Cuba, 336; bequest to Council, 337; recommended retirement fund, 339; active in interracial work, 355-357; supported responsible citizenship, 359; emphasis on spiritual development, 390; Prayer League, a memorial to, 391
- Bennett, Miss Sue,
manager, Woman's Home Mission Society, 27; interested in education, 224
- Benway, Dr. W. H., 178
- Berglund, Miss Josephine, 273
- Berkley, Miss Ruby, 270
- Best, Miss Louise, 154
- Bethlehem Centers:
Ensley, 245; Augusta, 249; Winston Salem, 262; Spartanburg, 263, 264; Nashville, 267, 268; Chattanooga, 270; Memphis, 270; Richmond, 277
- Bethlehem Church, Lebanon Circuit, Tennessee, 14
- Bibb Cotton Mills, 279
- Bible Teachers in state institutions:
C.I.A., 236; Uni. of Oklahoma, 236, 237; Southeastern State Teachers College, 237; William and Mary College, 237, 238; Texas Technological College, 237; West Texas Teachers College, 237; recommendations concerning, 237, 238
- Bible and Theological Training for Women:
in Korea, 116-117; in Japan, 134
- Bible Woman's Mission of Nashville, 19
- Bible Woman's Training School, Kobe, 134
- Bible women:
in China, 88, 91, 94-96, 382; in Korea, 121, 127, 371; in Japan, 133, 143; in Cuba, 193, 194; in Africa, 212; in Manchuria, 215, 372, 379, 380; Brazilian support of, in China, 368; home for, in China, 370
- Billingsley, Miss Margaret, 123
- Billow, Miss Vera, 274
- Birmingham-Southern College, 244
- Bishop, Professor E. E.,
principal of Brevard Institute, 229;
principal of Vashti School, 230
- Black, Miss Nannie G.,
missionary in Korea, 125
- Black, Mrs. W. A. (Mary),
organized Bright Jewels of N. C., 46;
nurses home named for, 46
- Blair, Miss Helen, 276
- Blandin, Mrs. I. M. E., 274
- Blasingame, Mr. Walter, 230
- Bliler, Miss Ethel, 102
- Bliss, Mrs. Abel, 290
- Blommaert, Mrs. K., 378
- Bloodworth, Miss Jessie, 98
- Blount, Mrs. S. C., 242
- Bluefield District Holston Conference,
mission to miners, 291
- Board, Mrs. Anita, 375
- Board of Christian Education:
created in 1930, 35; children's work assigned to, 50; young peoples work assigned to, 53; cooperated in leadership training, 65; cooperated with Council in Negro leadership training, 358
- Board of Church Extension:
employed Miss Lucinda Helm, 26; woman's department established, 27
- Board of Missions:
women managers of, 31; reorganization of, 33, 34, 59; literature of, 72, 74; cooperation with Council in China, 82, 98, 99; cooperative projects with Council, 105; cooperative projects in Korea, 117; cooperative work in Mexico, 185, 186; joint work with Council in Cuba, 192; in Africa, 203, 212; received Scarritt from Council, 314
- Boaz, Bishop H. A., 90
- Bomar, Miss Mildred, 90
- Bondet, Sr. Moises, 193
- Boney, Miss Eunice, 344
- Bonnell, Miss Maud,
missionary in Japan, 134, 136; helped organize Woman's Society in Japan, 373
- Booth, Mrs. S. S., 265
- Booth, Miss Virginia, 169, 170, 183, 184
- Boston Female Society for Missionary Purposes, 13
- Bond, Mrs. Carrie, 248
- Bourne, Mrs. Helen B.,
Council secretary, 60, 64, 65; secretary of W.D.C.S., 60
- Bowden, Miss Ella K., 275
- Bowman, Mrs. Dora E., 336
- Bowman, Mrs. Eliza McFarlin, 336
- Bowman, Richard, 190
- Boxer Rebellion, 371
- Boykin, Miss Minnie, 254
- Boys,
missionary activities for, 47, 49, 50
- Boys and Girls World Clubs, 49, 50
- Bradfield, Miss Stella, 218
- Bradley, Miss Florence, 276
- Bragg, Mrs. J. D., 397
- Brand, Miss Bessie, 293, 294
- Brandt, Miss Alma, 105
- Branstetter, Miss Otie, 321
- Brazil:
women's rights in church in, 41; development of Woman's Societies in, 368, 369; status of women in, 383; *see also* Chapter X
- Breeden, Miss Rosa, 268
- Brevard Institute, North Carolina, 229-230
- Bright Jewels:
organized in N. C., 45; helped erect hospital in Soochow, 46, 102
- Brincefield, Miss Marian, 262
- Britt, Mrs. Lee, 31

Brittain, Miss Ruth, 90
 Brockman, Mr. Fletcher, 391
 Broad Street Church, Richmond,
 pastor organized connectional missionary
 society, 22
 Brown, Miss Cornelia W., 216
 Brown Hall, William and Mary College,
 237
 Brown, Miss Juanita, 74
 Brown, Miss Mary Sue, 152, 154
 Brown, Rev. R. K., 14, 18
 Brown, Mrs. R. W., 347
 Brown, Miss Rosalie, 151, 159
 Brown, Dr. Susan Willard, 105
 Browne, Miss Sallie Lewis,
 missionary in Manchuria, 216; in
 Poland, 218, 220; helped organize
 Woman's Work, 377, 378
 Bruce, Miss Mary,
 missionary in Brazil, 147, 148, 155, 156;
 missionary to Cubans in Florida, 227,
 228
 Brunnarius, Mrs. Blanche P., 377
 Bryan, Mrs. Selden, 247
 Bryant, Mrs. Mertie, 202
 Buck, Miss Lorraine, 195, 329
 Buie, Miss Hallie, 112
 Bumpass, Mrs. Frances W., 45
 Burdett, Mrs. Ellen, 27
 Burris, Miss Emma, 266
 Bush, Rev. and Mrs. C. C., 197
 Business and Professional Women's Circles,
 62
 Butler, Mrs. F. A., 25, 28
 Byerly, Miss Ruth, 180, 184

C

Caldwell, Miss Mary, 270
 Campbell, Mrs. J. P.,
 directed Mary Lamburth School, 84;
 coordinated hospital work, 101; mission-
 ary in Korea, 121, 329
 Campos, Srta. Raquel, 179
 Candler, Rev. Warren A., 234
 Cannon, Bishop James,
 in Mexico, 167; consecrated first deacon-
 esses in Mexico, 169; reopened schools
 after revolution, 176
 Carlton, Miss Annie, 344
 Carolina Institute, Seoul, 111
 Carr, Mrs. Mary, 242
 Carré, Mrs. W. W., 252
 Carroll, Miss Arrena, 113, 115, 116
 Carroll, Mrs. F. B., 236
 Carryer, Miss Ruth, 263
 Carson, Miss Hattie G.,
 missionary in Mexico, 51; in Cuba, 51,
 189, 190, 191
 Carter, Mrs. Maria, 27
 Carter, Miss Martha, 338
 de Carvalho, Dona Francisca, 368
 Case, Miss Esther,
 secretary of Foreign Work, 34, 57; mis-
 sionary home named for, 161; visited

Mexico, 167; missionary in Mexico, 172,
 173; Jubilee messenger, 367, 370; helped
 organize Federation in Mexico, 374
 Cate, Miss Birdie F., 251
 Catholic cooperation,
 in Brazil, 151
 Catholic opposition:
 in Brazil, 147, 152, 154; in Mexico, 167,
 178, 183; in U. S., 298
 Catlin, Mrs. W. G., 277
 Centenary Funds:
 used in Atkinson Academy, 87; spent in
 China Mission, 97, 98; spent in Korea,
 113, 117, 123, 125; in Japan, 135, 141;
 spent in Brazil, 149, 152; spent in
 Mexico, 175, 178, 183, 185; spent in
 Cuba, 189, 192; spent in Africa, 204; in
 Louisiana, 232; in New Orleans, 253; in
 St. Joseph, 260; in St. Louis, 261; in
 Nashville, 266; in Los Angeles, 284
 The Centenary Movement, 340, 341
Centro Cristiano, Chihuahua, 177, 178
Centro Cristiano, Durango, 180; replaced
 Instituto MacDonell, 168
Centro Cristiano, Matanzas, 193, 194
Centro Social, Monterrey, 178-180
Centro Social Roberts, Saltillo, 180-182
 Cepeda, Prof. Francisco, 171
 Chalmers, Miss Clara, 189, 192
 Chandler, Miss Mamie J., 238
 Chapman, Miss Naomi, 185
 Chappell, Mrs. E. B.,
 manager of Board of Missions, 31; editor
 Missionary Voice, 74; Council officer, 363
 Chappelle, Miss Angela, 180
 Charles, Mrs. T. I., 42
 Chaves, Mrs. O., 368
 Cheng, Chang Fei, Miss, 108
 Cherry, Miss Mabel, 117
 Chestnut Street Church, Louisville,
 organized first young people's society, 51
 Children:
 sent piano to Africa, 49; life member-
 ships for, 69; literature for, 72; gifts for
 Korea, 111; gifts for missions, 344, 345;
 societies for, in other lands, 367
 China:
 first missionaries of M. E. Church, South,
 to, 14; funds raised for first mission to,
 18; Louise Home built in Nanzhang, 18;
 Clopton School built in Shanghai, 19;
 the Woman's Society in 95, 369, 370;
 status of women in, 382; missionary work
 in, *see* Chapter VII
 Choi, Dr. C. C., 131
 Choi, Miss Naomi, 371
 Choonchun Center, 126
 Christian Social Relations, 350, 352
 Christine, Miss Emma, 151, 368
 Chu, Miriam, Miss, 371
 Chulwon Center, 126
 Churchill, Miss Annie,
 missionary in Mexico, 173; helped
 organize societies in Cuba, 375

- Citizenship,
 training Methodists for, 360
- City mission boards:
 early organization of, 241, 242; *see also*
 items under each city in Chapter XVI
- City Mission Work:
see Chapter XVI; influence on Scarritt
 College, 309
- Claiborne, Miss Elizabeth, 329
- Clara Tucker Perry Chair of Religious Life
 and Thought, Scarritt College, 315
- Clark, Dr. Elmer T.,
 editor, *Missionary Voice*, 72; directed re-
 lief work for Poland, 217
- Clark, Miss Mary Helen, 152, 153
- Clay, Miss Ione, 192
- Clergy rights for women, 42, 43
- Clopton Boarding School, Shanghai, 19,
 24, 80
- Cloud, Miss Ellen B., 185, 187
- Clyce, Miss Minerva, 265
- Cobb, Mrs. J. B.,
 secretary, Womans Board Foreign Mis-
 sions, 31; Council officer, 30, 31, 55, 116;
 discussed China, 80, 82; visited Mexico,
 173
- Coburn, Miss May, 266
- Cochran, Mr. and Mrs. C. W., 256
- Coffey, Miss Ella R.,
 missionary to China, 81, 89, 90; early
 student at Scarritt, 309
- Colleges and universities, Woman's Work
 in:
 Sue Bennett, 223-226; Paine College,
 234-236; C.I.A., 236; Uni. of Oklahoma,
 236, 237; Uni. of Texas, 237; Southeast-
 ern State Teachers College, 237; Uni. of
 Missouri, 237; East Central State Col-
 lege, 237; William and Mary College,
 237, 238; Texas Technological College,
 237; West Texas Teachers College, 237
- Cope, Miss Clara, 256
- Colegio Americano Fluminense*, Rio de
 Janeiro, 148, 149, 155, 156
- Colegio Americano*, Petropolis, 149, 155
- Colegio Americano*, Porto Alegre, 151-153
- Colegio Bennett*, Rio de Janeiro, 147-150
- Colegio Bueno Vista*, Havana, 191-192
- Colegio Centenario*, Santa Maria, 154
- Colegio Eliza Bowman*, Cienfuego, 190-
 191
- Colegio Ingles*, 172; *see Colegio Roberts*
- Colegio Irene Toland*, Matanzas, 189, 190
- Colegio Isabella Hendrix*, Bello Horizonte,
 153, 154
- Colegio Metodista*, Ribeirao Preto, 150-151
- Colegio Mineiro*, Juiz de Fora, 156
- Colegio Palmore*, Chihuahua, 170, 171
- Colegio Piracicabano*, Piracicabano, 145,
 147
- Colegio Progreso*, Parral, 175
- Colegio Roberts*, Saltillo, 46, 168-170
- Coleman, Dr. Mattie, 382
- Collins, Miss Lizzie, 271
- Colored Methodist Episcopal Church,
 cooperation with, 234; Woman's Work
 in, 381, 382
- Combs, Miss Bess,
 and recruitment of students, 321; super-
 intendent, Bureau of Co-operation and
 Extension, 367; reported on literature
 for Africa, 376
- Comer, Gov. B. B., 289
- Comity agreements:
 in Brazil, 151; in Mexico, 164, 168, 172-
 177
- Committee on Re-evaluation, 363, 389
- Commercial training,
 in Japan, 136, 137
- Community Houses:
 Ensley, 243, 244; Montgomery, 246; Rosa
 Valdez Settlement, Tampa, 247; Wolff
 Settlement, Tampa, 247; Urban Bird
 Clinic, Tampa, 247; Ruth Hargrove
 Settlement, Key West, 247; Open Door,
 Columbus, 250, 251; St. Mark's, New
 Orleans, 252; Moore Community House,
 Biloxi, 256; Institutional Church, Kansas
 City, 257-258; Kingdom House, St.
 Louis, 261; Lucy Holt Moore, Nashville,
 265; Centenary Methodist Institute,
 Nashville, 266; Mexican Community
 House, El Paso, 273; San Marcos, San
 Antonio, 276; Norwich Community
 Center, Roanoke, 279; San Antonio Mis-
 sion Home and Training School, 279;
 Door of Hope, Macon, 279; Homer
 Toberman Settlement, Los Angeles, 283,
 284; Marston Hall, Thurber, 292; Latin
 American Community Centers, 298, 299
- Conference on Cause and Cure of War,
 362, 363
- Connectional Societies:
 sponsored by Mrs. M. L. Kelley, 19, 22;
 by Mrs. J. Hayes, 18, 22; by Mrs. H. D.
 McKinnon and Miss Emma Van Volken-
 burg, 22
- Constitution of Mexico,
 affect of, on Methodist missions, 163,
 171, 178, 181
- Cook, Dr. Edwin F., 310
- Cook, Miss Margaret, 134, 135
- Cooper, Miss Kate,
 missionary in Korea, 116, 119, 121, 125,
 126, 330; on status of women in Korea,
 383
- Cooper, Miss Lois, 83, 139
- Co-operative Homes, 287, 289
- Co-ordinating Councils, 293
- Corbin, Mrs. Annie Williams, 168
- Council for Aldersgate Mission, 297
- Council Bulletin*, *The*, 71
- Council Committee on War Work, 362
- Cox, Miss Bertha, 233
- Cram, Dr. W. G., 68
- Cram, Mrs. W. G., 114
- Crum, Miss Dorothy L., 243, 244
- Crittenden, Miss Florence, 252

INDEX

Crooke, Miss Lucille, 305
 Crutchfield, Miss Julia, 291
 Cruz, Dr. Oswald, 159
 Cuba:
 Woman's Society in, 375-76; missionary activities in, *see* Chapter XII
 Cuninggim, Dr. Jesse L., 310-312
 Cunningham, Miss Mattie, 276
 Cunnyngham, Dr. and Mrs. W. G. E., 79
 Curley, Miss Margaret, 276
 Cushman, Miss Emma D., 308, 309
 Czechoslovakia, 377, 378, 380

D

Dacey, Mrs. Claudia Gates, 256
 Dacus, Miss Evelyn, 116
 Dameron, Miss Josephine, 118
 Dan River Cotton Mills, 278
 Davidson, Mrs. A. L.,
 helped organize society in Baltimore, 18; manager, General Executive Association, 85; school named for, 85
 Davidson Bible School, Soochow,
 became Davidson Girls' School, 85
 Davidson Girls' School, Soochow, 85, 86
 Davies, Miss Daisy,
 Council officer, 31, 58, 391; secretary for Foreign Board, 47; directed relief work for Poland, 217; and the Belle Bennett Memorial Campaign, 344; jubilee messenger, 367, 375
 Davis, Miss Elizabeth, 326
 Davis, Miss Minnie, 274
 Davis, Miss Winnie Lee,
 directed student work, 238; personnel worker, 323
 Davis, Miss Zoe Anna,
 Bible teacher at East Central State College, 237; directed student work, 238
 Deaconess Bible Woman's Committee, 88
 Deaconess Movement, The, 325-328; in China, 90; in Mexico, 169, 180, 181; influence on Scarritt, 309; requirement for deaconesses, 324
 Deavours, Miss Anne,
 missionary in Mexico, 179, 180, 182
 DeBardleben, Miss Mary,
 began work with Negroes, 32, 356; established Bethlehem Center, Augusta, 249, 250; Bible teacher at Uni. of Oklahoma, 237
 Deering, Mrs. George, 89
 Deering-Rushing Kindergarten, 89
 Demaree, Dr. E. W., 128
 Denison, Miss Alice, 159
 Depression, effects of:
 in Mexico, 168, 169, 186; in Cuba, 190, 191; in Ensley Community House, 244; in Biloxi, 254, 255-256; in Spartanburg, 264; in Dallas, 273; in Houston, 275; on Scarritt, 313; in recruitment, 322; on finances of Council, 334-336
 Dickey, Rev. J. J., 225
 Distinguished Service Scroll, 385, 386

Dobes, Miss Emily, 366
 Dobes, Mrs. Joseph, 377
 Doctor's Building, Nashville, 55
 Dorsey, Miss Mattie, 172
 Dortch, Miss Julia, 304
 Dowdell, Mrs. E. C.,
 letter to Bishop Andrew, 15, 16; manager of General Executive Association, 24; gift given in memory of, 100
 Dowdell Social-Evangelistic Center, Soochow, 100
 Downing, Miss Olive W., 237
 Downs, Mrs. Earl, 274
 Downs, Mrs. J. W.,
 secretary of Board of Missions, 34, 56; secretary of Home Department, W.D.-C.S., 58; directed work of Christian Social Relations, 350
 Dragoo, Miss Rhoda, 255, 272
 Drake, Miss Delle B., 89
 Dryden, Mrs. S. L., 68
 Dukes, Dr. and Mrs. O. A., 133, 137
 Duncan, Miss Daisy, 253, 279, 292
 Duncan, Bishop W. W.,
 first life member of Home Society, 68; at St. Louis Convention, 241
 Dunn, Miss Noreen, 50
 Dupree, Mrs. Elizabeth T., 274
 Durham, Miss Mary Ora, 258
 Dyck, Miss Anna Belle, 179
 Dye, Miss Mary, 161

E

Earnest, Miss Elizabeth, 189
 Eastern Carolina Teachers College, Greenville, student work in, 238, 239
 East Side Boarding School, Soochow:
 became Mary Lambuth School, 83
 Eckman, West Virginia,
 mining mission, 291
 Economic Relations,
 a concern of the Council, 352, 353
 Eddington, Miss Effie, 228
 Education and Promotion, 64, 66
 Educational Work:
 in China, 79-93; in Korea, 111-120; in Japan, 133-140; in Brazil, 145-157; in Mexico, 163-176; in Cuba, 189-192; in Africa, 198-203; in U.S., *see* Chapter XV
 Edwards, Miss Laura V., 123
 Edwards, Miss Pearle, 263
 Eidson, Miss Minnie Lee, 293, 294
 Eldridge, Miss Emma L., 170, 175, 178
 Eleazer, Robert B.,
 editor, *Missionary Voice*, 72
 Ellis, Miss Sallie, 256
 Ellison, Miss Berta Ellison, 264, 296
 Eno, Dr. Eula, 105
 Epos, Miss Leila, 369
 Epworth Church, Norfolk, Virginia,
 supported public health doctor in Korea, 131
 Epworth Juniors,
 renamed Juniors, 73

A CROWN OF SERVICE

Epworth Leagues, 49
 Escalante, Prof. Daniel, 175, 176
 Espinosa, Mr. Antonio, 189
 Eubanks, Miss Moselle, 251
 Eva Comer Co-operative Home, Birmingham, 289
 Ewha College, Seoul, 118, 119

F

Fagan, Miss Connie, 251, 292
 Farrar, Miss Verda, 158
 Farrier, Miss Helen, 199, 208
 Federal Child Labor Amendment, endorsed by Methodist Women, 353
 Federal Council of Churches, 357
 Female Missionary Society, New York, 13
 Ferguson, Miss Lydia, 158
 Fernandez, Srta. Mercedes, 167
 Finley, Miss Helen, 337
 Finley, Miss Mamie, 153
 First Church, Birmingham, Alabama, bought equipment for Sanatorio Palmore, 186
 First Church, Orlando, Florida, gift to Minga Hospital, 210
 First Woman's Missionary Society: organized in Boston 1800, 13; in Methodist Church, 1819, 13; in M. E. Church, S. (home), 1824, 17; in M. E. Church, S. (foreign), 1838, 14, 19; continuous existence in M. E. Church, S. (foreign), 1848, 17
 Fisk University, cooperation in community project, 267, 268
 Fite, Mrs. T. D., 19
 Flores, Srta. Eglantina, 181
 Flores, Sr. Manuel, 181
 Florida Conference Woman's Society, supported student work, 238
 Florida mining mission, Lakeland, 292
 Florida State College for Women, Tallahassee, student work in, 238
 Florine McEachern Mite Box Brigade, 345
 Ford, Miss Sue, 228, 247
 Foreign and home work, balance between, 25, 32, 33; union of, 61
 Foreman, Miss Flora, 205, 209
 Foster, Miss Lorena, 107-109
 Foster, Miss Susie Peach, missionary in Korea, 127; deaconess, personnel worker, 323
 Fox, Miss Lillie, 163, 171, 177, 178, 180
 Frances Hitch Primary School, Wonsan, 115
 de Frausto, Mrs. Maria Q., 375
 Freeman, Miss Flora, 208
 French, Mrs. Stewart, 344
 Friday, Miss Alliene, 74
 Frost, Miss Martha, 265
 Fuess, Miss Edith F., 321
 Fulton Bag and Cotton Mill,

cooperated in Atlanta community work, 248
 Fulton, Mrs. Ina Davis, 333-335, 347
 Furry, Miss Alice E., 128

G

Gaby, Miss Frances, 191, 195, 329
 Gaines, Miss Nannie B., 134, 138
 Gaither, Mrs. Julia, opened Davidson Bible School, 85; gave land for Hayes-Wilkins School, 88; principal of Hayes-Wilkins School, 88; wrote of Society in China, 369; memorial to, 370
 Galloway, Bishop Charles B., 308
 Galloway Middle School, of Atkinson Academy, 87
 Gems given for missions, 346, 347
 General Conference, action of, 23, 24, 26, 27, 28, 30, 34, 35, 37, 40, 41, 49, 50, 52, 57, 62, 224, 241, 309, 340, 354, 363, 390, 391, 397
 General Executive Association, see Woman's General Executive Association
 General Hospital, Soochow, 101, 105-106
 Gibson, Miss Maria L., president, Woman's Board of Foreign Missions, 29-31; first editor in General Executive Association, 70; author of *Memories of Scarritt*, 75; visited Brazil, 149; description of Scarritt College, 307; chosen head of Scarritt, 308; latter years, 310, 312, 313; recommendations for retirement fund, 339
 Gilbert, Miss Blanche, 172
 Gilbert, Prof. John Wesley, 197
 Gilbert, Miss Ola, 260
 Ginling College, Nanking, 91-93
 Girls Homes in Africa: Wembo-Nyama, 198-200; Minga, 200, 201; Tunda, 202, 203; Lodja, 203
 Gist, Miss Annette, missionary in Japan, 134; missionary in China, 141
 Glenn, Miss Cora Lee, 280
 Glenn, Miss Layona, missionary in Brazil, 148, 157; first graduate of Scarritt College, 309; organized Brazilian Society, 368; on status of women in Brazil, 383
 Glide, Mrs. L. H., contributed to opening African mission, 197; contributed to work in Korea, 123; gift of Mary Elizabeth Inn, 289; bequest to Council, 337
 Godbey, Miss Cornelia, 187, 292
 Golden Jubilee of Council, 36, 71; Jubilee Inn established in Shreveport, 289, 290; financial situation, 334; sponsored leadership schools for Negro Women, 358; messengers from and to societies in other lands, 366, 367; Dis-

INDEX

- inguished Service Scroll prepared for, 385
 Goode, Mrs. W. H. C., 396
 Goodwill Industries, 267, 270, 271, 272, 277, 284
 Graham, Miss Agnes, 114, 124
 Graham, Miss Aletha, 276
 Granbery, Miss Ella,
 teacher in Bennett College, 148;
 becomes Mrs. H. C. Tucker, 148
 Granbery, Bishop John C., 148
 "Great Revival, The," in Korea, 120
 Greely, Miss Addie, 251
 Green, Miss Alice, 90
 Griffin, Rev. W. D., 280
 Grubbs, Mrs. J. E., 52
 Guffin, Miss Josephine, 280
- H**
- Hackney, Miss Kate,
 missionary to China, 85, 329; established
 kindergarten training, 93; opened Beth-
 lehem Center, 268; Wesley House staff,
 Memphis, 269
 Hager, Miss Blanche, 135
 Hall, Miss Pearl L., 186
 Hall, Miss Willie G., 202
 Halley, Dr. George, 308
 Hammond, Mrs. J. D., 350
 Handy, Mrs. J. C., 41
 Hankins, Miss Ida, 112, 114, 115
 Hardie, Dr. and Mrs. R. A., 116, 120
 Hardt, Mrs. Charles T., 377
 Hardy, Miss Helen, 321
 Hargrove, Mrs. Mary Lipscomb, 310
 Hargrove, Bishop R. K.,
 sponsors Woman's Home Mission Work,
 26; presided at St. Louis Convention, 241
 Hargrove, Mrs. R. K.,
 manager, Woman's Home Mission So-
 ciety, 27; general secretary, 29; school
 named for, 228; appeals for work among
 immigrants, 281; on social evils, 287;
 emphasized social responsibility of wom-
 en, 349
 Harris, Miss Gilberta, 129
 Harris, Miss Laura, 293
 Hart, Miss Isabel, 393
 Haskin, Miss Sara Estelle,
 secretary for Council, 59; editor, *Young
 Christian Worker*, 59; editor of litera-
 ture, 71, 74; editor, *Missionary Voice*,
 72; co-author, *Memories of Scarritt*, 75;
 contributions to missionary literature,
 75; author of *Building the Americas*, 75;
 visitor to City Mission Boards, 251;
 helped establish Bethlehem Center, 268;
 supervisor of Bethlehem Center Work,
 268; head resident, Wesley House,
 Dallas, 271; member, Commission of
 Race Relationships, 356; developed
 spiritual life movement, 391, 392
 Hasler, Miss Mary, 266
 Hatcher, Miss Lois, 237
 Hathorn, Mrs. Nettie B., 271
 Hawk, Dr. J. C., 98
 Hay, Bishop S. R., 253
 Hayes, Mrs. Juliana,
 organized Woman's Bible Mission in
 Baltimore, 18; organized connectional
 societies in Baltimore, 22; assisted in
 Richmond, 23; presented cause of Wom-
 an's Work to General Conference, 24;
 president, General Executive Associa-
 tion, 25, 29; helped organize societies,
 25; school named for, 88; president,
 Woman's Board of Foreign Missions,
 303, 393
 Hayes-Wilkins Bible School, 88
 Haygood, Bishop,
 secretary of Board of Missions, 22;
 author of mission study books, 63
 Haygood, Miss Laura,
 organized home mission in Atlanta, 26;
 principal of McTyeire School, 82, 336;
 considered for president of Scarritt, 308
 Head, Miss Mabel,
 secretary for Home Board, 47; secretary
 for Council, 31, 56, 70; visited China,
 84; and student recruitment, 321; visit
 to the Orient, 369
 Heath, Miss Annie, 230, 326
 Heflin, Miss Ruth, 280
 Helm, Miss Lucinda B.,
 organized home mission work, 26;
 elected secretary, Woman's Department
 of Board of Church Extension, 27; gen-
 eral secretary, Woman's Home Mission
 Society, 27; encouraged children's work,
 46; first life member Home Society, 68;
 early literature editor, 70; college dormi-
 tory named for, 225
 Helm, Miss Mary,
 editor of *Our Homes*, 31; and work with
 immigrants, 282; sponsored deaconess
 movement, 325
 Hendrix, Bishop E. R.,
 encouraged missionary organization, 23;
 consecrated workers, 33; activities in
 Brazil, 150; and the founding of Scarritt,
 307; president, Board of Scarritt, 308;
 consecrated first deaconesses, 326
 Hendrix, Mrs. E. R., 65
 Hendrix, Mrs. Isabella, 305
 Hendrix Hall, Uni. of Oklahoma, 237
 Henry, Miss Willena, 293, 294
 Herbert, Martin, 232
 Hernandez, Mrs. Elias, 381
 Hernandez, Miss Ester, 366
 Herndon, Miss Flora, 97
 Herrick, Miss Sue, 269
 Hester, Mrs. G. B., 380
 Hewitt, Mrs. Almeda, 275
 Hibbs, Mr. Henry C., 312
 Highbaugh, Miss Irma, 43
 Hinohara, Rev. Zenuka, 139
 Hirose, Miss Hamako,
 first Japanese woman president, 135;

Jubilee messenger, 366
 Hiroshima College, Hiroshima, 137-140
 Hitch, Mrs. S. W., 115
 Hobson, Miss Jennie, 279
 Hodgson, Miss Helen,
 missionary in Mexico, 174, 179; head
 resident, 278
 Holding, Miss Elizabeth, 308
 Holding, Miss Nannie E.,
 missionary in Mexico, 165, 166, 172;
 and the founding of Scarritt College, 303
 Holding Institute, Lorado, Texas, 164-167;
 gave scholarship for Cajans, 298
 Holiday House, Mill Valley, 289
 Holland, Miss Charlie, 134, 136
 Hollis, Mrs. R. T., 382
 Holsey, Bishop L. H., 234
 Holston Conference Woman's Society:
 first Home Missionary Society in, 13;
 supported work in Korea, 113; sup-
 ported home for orphans, 290
 Holston Institute, Songdo, 113
 Holston Orphan's Home, 290
 Home and foreign work,
 balance between, 25, 32, 33; union of,
 61
 Homer Toberman Deaconess Home, 283
 Homer Toberman Settlement, The, 283-
 284
 Hood, Miss Mary,
 first registered nurse under Woman's
 Board, 102; established nurses training
 in China, 105, 109; superintendent of
 nurses, Scarritt, 309
 Hooper, Miss Ella K., 232
Hospital Americano, Torreon, 185-186
 Houck Piano Company,
 aided with piano for Hiroshima, 52
 House of Abounding Grace, Wonson, 125,
 126
 House of Neighborly Love, Oita, 141
 House of High Aims, The, Songdo, 124,
 125
 House of Neighborly Goodness, Kure, 142
 Houston, Texas,
 city missionary work in, 271
 Howard, Miss Clara, 118, 119
 Howard, Miss Frances,
 deaconess, 250, 277; gave diamonds for
 Bethlehem Center, 347
 Howard, Miss Mary Anna, 251
 Howell, Miss Blanche E., 153
 Howell, Miss Mabel K.,
 secretary, Foreign Work, 34, 56; pro-
 fessor at Scarritt College, 57; author of
 Women and the Kingdom, 75; visit to
 Orient, 103; dormitory named for, 105;
 visit to Korea, 123; visit to Japan, 134,
 140; teacher of sociology, Scarritt, 258,
 309, 314; developed Scarritt College
 Rural Training Project, 297; became
 executive secretary for Council 310; on
 effect of Centenary Movement, 340;
 chairman of Committee on Rural Com-
 munity, 354; Jubilee messenger, 367

Huchow Hospital, 106
 Hughlett, Dr. W. S., 209
 Hyde, Miss Eva Louise, 149

I

Imai, Miss, 136
 I, Miss Tai Dzong, 370
 Immigration Law of 1924,
 effect of, in Japan, 144
 Immigrants, work with, 281-285; *see also*
 city mission work throughout the South
 Incorporation of Women's Societies, 28
 Indians,
 see American Indian
 Industrial Centers, missions to:
 in China, 99-100; in Japan, 141; in
 Selma, Alabama, 278
 Industrial School, Soochow,
 becomes Maka Garden Embroidery
 School, 99
 Ingersoll, Dr. Louise M., 102, 105
 Ingram, Miss Dora, 174, 181, 182, 184
 Institutional Churches:
 in China, 97-99; in Kansas City, 257, 258
Instituto Colon, Guadalajara, 172
Instituto Ingles-Espanol, Monterrey, 174
Instituto Laurens, Monterrey,
 supported by Rosebuds of Virginia, 46;
 gained in comity agreement, 174
Instituto MacDonell, Durango, 167-168
Instituto Metodista, Ribeirao Preto, 158
Instituto del Pueblo, Piedras Negras, 176
 Interdenominational mission activities:
 in London, 21; in New York, 21; mis-
 sion study, 63, 64; in China, 90, 91, 103-
 105; in Korea, 131; in Japan, 135; in
 Mexico, 374
 Interian, Srta. Lila, 194
 International Relations and World Peace,
 Council stand on, 362-364
 Ivey Hospital, Songdo, 129, 130
 Ivey, Mr. and Mrs. W. C.,
 gift to Virginia school, 89; gift to
 Korean hospital, 129; provided funds
 for exploring African mission, 197
 I-Zaung-Ka Institutional Church, Huchow,
 98

J

Jackson, Miss Carrie Una, 116, 119
 Jackson, Miss Ethel, 252
 Jackson, Miss Grace, 291
 Jane Brown Evangelistic Center, Harbin,
 216
 Japan:
 mission work in, *see* Chapter IX; Wom-
 an's Society in, 372, 373
 Jardim School, Rio de Janeiro, 157
 Jarrett, Miss Rachel, 158
 Jenkins, Benjamin, 14, 79
 Johnson, Miss Katherine, 139
 Johnson, Mrs. Luke G.,
 manager, Board of Missions, 31; chair-
 man, Department of Woman's Work, 34;

INDEX

- leader in laity rights, 38, 40; leader in Department of Tithing, 66; chairman, Commission on Race Relations, 356-358; emphasized spiritual development, 390, 391
- Johnson, Mrs. Virginia K., 236
- Johnstone, Miss Mary F., 114
- Jones, Miss Althea, 49, 60
- Jones, Miss Junia, 192
- Jones, Miss Mattie, 148
- Jones, Mrs. Paul, 269
- Jones, Sam, 304
- Jonesboro, Tennessee,
Home Missionary Society in 1824, 13
- Joy Hardie Bible School, Songdo, 116-117
- Joyner, Rev. N. E., 253
- Jubilee Celebration,
see Golden Jubilee of Council
- Jubilee Inn, Shreveport, 289-290
- Judson, Mrs. Adoniram, 21
- Junda-Ndjundu,
native worker in Africa, 212
- Junior Missionary Societies, 49
- Juniors,
renamed *World Friends*, 73
- Juvenile societies,
organized, 45
- K
- Keener, Bishop John C., 165, 176
- Keener, Mrs. John C., 165, 173
- Keithly, Misses Alberta and Lettie, 253
- Kelley, D. C.,
missionary to China, 18; pastor of McKendree Church, 18; recommended Woman's Work to General Conference, 24
- Kelley, Miss Lorena, 328
- Kelley, Mrs. M. L., 14, 18, 19
- Kendrick, Mrs. George P., 27, 347
- Kennedy, Miss Clea, 298
- Kentucky Conference Woman's Society,
supported Sue Bennett College, 224, 225
- Kentucky mining missions, 291, 292
- Kern, Rev. Paul B., 269
- Key, Miss Sarah, 296
- Kiang, Miss Yui, 85
- Kim, Rev. C. K., 283
- Kim, Dr. Helen, 119
- Kindergartens:
in China, 84-86, 89, 93, 94; in Korea, 116, 119, 125; in Japan, 134, 135, 140; in Brazil, 151, 161; in Mexico, 176; in Africa, 199; in U. S., 228, 234; *see also* city mission projects and institutional churches
- King, Miss Irene, 88
- King, Mrs. S. S., 27
- Kirby Hall, University of Texas, 237
- Kirkland, Mrs. W. D., 347
- Kirkland, Miss Winifred, 391
- Knobles, Miss Lillian, 86
- Knowles, Mrs. F. M., 279
- Knowles, Miss Mary, 115, 116
- Kong Hong Institutional Church, 97
- Korea:
women's rights in church in, 41; children raise funds for, 49; supplies sent to, 67; Woman's Society in, 371, 372; supports Siberian Mission, 215; status of women in, 383; missions in, *see* Chapter VII
- Koryu Social-Evangelistic Center, Songdo, 124
- Kuntz, Miss Sophie, 256
- L
- Lacy, Miss Margaret, 284
- Ladies Aids, 26
- Ladies' China Missionary Society, 18
- Laity rights for women:
gained in 1918, 34; Episcopal address against, 40; resignation of Dr. Margaret Polk over, 102; *see* Chapter IV
- Lamb, Mrs. Fred A., 42, 258
- Lambuth, Dr. J. W.
supports self in China during war, 14; inspires church-wide Woman's Society, 18; friend of Mrs. M. L. Kelley, 18; encouraged missionary activities, 23; missionary of General Board in Japan, 133, 137
- Lambuth, Mrs. J. W.,
encouraged missionary activities, 23; influence on Woman's missions, 79; work with Bible Women, 95; principal of Palmore Institute, 136
- Lambuth Training School for Christian workers:
also called Bible Womans Training School, Lambuth Normal Bible School, Lambuth Memorial Bible School, 133-135
- Lambuth, Dr. Walter R. (later Bishop),
missionary of General Board to China, 101; acquired property in Korea, 123; missionary of General Board in Japan, 133; missionary activities in Africa, 197; interest in Siberian mission, 215; helped select site for Sue Bennett College, 225; aided work for Cubans in Florida, 227; at St. Louis Convention, 241; inscribed in Room of Remembrance, Scarritt, 313
- Lambuth, Mrs. W. R., 133
- Lancaster, Rev. J. P., 170
- Landis, Miss Maude, 309
- Landrum, Mrs. W. B., 361
- Lang, Miss Helen M., 185
- Latin American Community Center,
Ozona, 299
- Laura Haygood Normal School, Soochow, 84-85
- Lawrence, Miss Ruth,
missionary in Poland, 220, 221, 331; assisted Woman's Society in, 377
- Leadership training, 65
- Lebanon Circuit, Tennessee,

helped support a missionary to Liberia, 14
 Lee, Rev. David, 283
 Lee, Miss Laura, 193
 Lee, Mr. C. S., 116
 Leith, Mrs. J. E., 48
 LeMoyné College, Memphis, cooperated with Bethlehem Center, 271
 Lepers, ministry to, 207
 Leveritt, Miss Ella, missionary in China, 328; presented brooch to Council, 347
 Lewis, Dr. W. B., 209
 Lewis, Professor James C., 225
 Life memberships, 68; pin designed by Mrs. E. White, 69
 Lin, Miss Evelyn, 106
 Lindsey, Miss Bessie, 185
 Lipscomb, Mrs. B. W., secretary of education and promotion, 53, 64; Home Base secretary, 59; helped organize Western Mexican Conference Society, 381; secretary of Home Cultivation, 392
 Lipscomb, Miss Olive, 86; *see also* Mrs. Sydney Anderson
 Literature:
 of Woman's Foreign Board, 69; of Woman's Home Board, 70; under Council, 71, 72
 Littlejohn, Miss Mary Beth, missionary to Indians, 298; aided in Indiana Woman's Society, 380
Little Worker, becomes the *Young Christian Worker*, 72
 Long, Miss Lora, 266
 Lopez, Dona Andrea, 167
 Louise Home:
 residence of Miss L. Rankin in Nanzang, 18; transported to Davidson Girls' School, 18, 85
 Louisiana Conference Woman's Society, established home for working girls, 287
 Louisiana State Normal College, Natchitoches,
 student work in, 238
 Love, Dr. Hattie, 102, 105, 107
 Lowder, Miss Rose, 129
 Lowder, Miss Sarah, 273
 Lowc, Miss Rosa, 248
 Lucinda B. Helm Loan Fund, 337
 Lucy Cuninggim School, Wonsan, 115, 116
 de Lujan, Mrs. Carmen J., 381
 Lynchburg, Virginia, 13; organized city mission work, 278

Mc

McCain, Miss Pearl, 89
 McCaughan, Miss Ethel, 177
 McClain, Miss Nell, 273
 McCoy, Mrs. J. H., secretary, Board of Missions, 34, 57; resolution on world peace, 362
 McCracken, Miss Sarah, 297

McDaniel, Dr. Mary E., 105
 MacDonell, Rev. R. W., missionary to Mexico, 51, 167; organized Woman's Society in Mexico, 373
 MacDonell, Mrs. R. W., secretary Woman's Home Mission Society, 29, 55; on laity rights, 39; Council officer, 31, 56; missionary to Mexico, 51, 167; author of *Belle Harris Bennett*, 56, 75; secretary for Council, 51; envisioned community houses, 242; plans city mission in Nashville, 265; aided in organizing City Board of Missions, 277; author of *Rural Cameos*, 354; organized Prayer League, 391
 MacDonell Retirement and Relief Fund for Home Workers, 339
 MacDonell School, Houma, Louisiana, 231-232
 McEachern, Mrs. J. N., 315, 345
 McElwreath, Miss Athira, 106, 107
 McFarrin, Miss Kate, 167
 McGavock, Mrs. D. H., secretary of Bible Woman's Mission of Nashville, 19; memorialized General Conference to establish Woman's Work, 23; established Clopton School, 19, 24; presented cause of Woman's Work to General Conference, 24; secretary, General Executive Association, 25, 29, 71; gave wedding diamonds for Clopton School, 80, 346; secretary of Woman's Board of Foreign Missions, 319, 323
 McGavock Hall, McTyeire School, 346
 McHenry, Miss Louise, 265
 McKendree Church, Nashville, Mrs. Kelley organized Woman's Society in, in 1870, 18
 McKendree Lower Primary Department of Atkinson Academy, 87
 McKenzie, Miss Mae, 330
 McKinnon, Mrs. H. D., 22
 MacKinnon, Miss Sallie Lou, secretary of the Foreign Department, 58, 324; secretary in W.D.C.S., 58; principal of McTyeire School, 83; building named for, 85; and rural work in China, 96; visited Cuba, 194; visited Africa, 201, 203
 McLendon, Mrs. A. E., 172
 McNeil, Miss Rosa, 199
 McSwain, Miss Mary, 159
 McTyeire, Bishop H. N., 24
 McTyeire School, Shanghai, 82-83, 336

M

Macauley, Mrs. F. C., 134
 Manchuria:
 opening of work in, 215; the Woman's Society in, 378, 379; *see* Chapter XIV
 Manget, Dr. Fred, 106
 Mangum, Rev. J. T., 198
 Mann, Miss Frances, 291

INDEX

- Margaret Williamson Hospital, Soochow, 101, 105, 109
 Maria Layng Gibson Dormitory, Scarritt, 315
 Maria Layng Gibson Evangelistic Center, Kong Hong, 97
 Maria L. Gibson Fund for Foreign Workers, 339
 Markey, Miss Belle, missionary in Mexico, 171; missionary in Cuba, 192
 Marroquin, Prof. Luz, 174
 Marsh, Miss Lula, 291
 Marshall, Mrs. A. L., Council officer, 31; editor, *Missionary Voice*, 72
 Marshall, Miss Frances, 264
 Marshall, Miss Wilberta, 264
 Martin, Miss Edith, 203
 Martin, Miss Nevada, 86
 Marvin, Bishop E. M., supports missionary organization, 23; author of *The East by Way of West*, 63
 Marvin, Miss Marcia, 148
 Mary Black Hospital, Soochow, 101-103
 Mary Black Nurses Home, Shanghai, 46
 Mary Elizabeth Inn, San Francisco, 288, 289
 Mary Helm School, Songdo, 114-115
Mary Keener Institute, Mexico City, 173
 Mary Lambuth School, Soochow, 83; combined with Clopton School, 84
 Massey, Miss Mary, 170
 May, Miss Louisa, 366
 May, Miss Luiza, 377
 Medical education for women, in China, 102-105
 Medical Missions: in China, 100-110; in Korea, 128-132; in Mexico, 185-187; in Africa, 203-211
 Meekin, Mrs. Lillie, 252
 Membership dues, 33, 62
 Meharry Medical School, cooperation in community projects, 268
 Mendoza, Prof. Alfonso, 174
 Mercer, Mr. and Mrs. J. A., 237
 Methodist Community House, Mobile, 297
 Methodist Institute, Richmond, 276, 277
 Methodist Protestant Church, Women endorse clergy rights, 43
 Methodist Training School: cooperates in Nashville projects, 264-269; graduates become alumnae of Scarritt College, 313
 Methvin Institute, Anadarko, 233-234
 Methvin, Rev. J. J., 233
 Mexican Border Work, 32
 Mexican Conferences, in the United States, 381
 Mexico: women's rights in church in, 41; sends exhibits to U. S., 50; Woman's Society in, 373; status of women in, 383, 384; Woman's Work in, *see* Chapter XI
 Mexico, revolution in: effect of, on Methodist missions, 163, 164, 167, 169, 170, 172, 175, 176, 183, 185
 Michaels, Mrs. R. E., 276
 Migrants, work with, 295
 Miller, Dr. Janet, medical missionary to China, 105; missionary in Africa, 205, 208
 Mills, Miss Etha, 198, 204
 Mills, Mrs. J. W., active in law enforcement, 359, 360; chairman, Committee on Re-evaluation, 389
 Mining areas, work in, 290-293
 Minkler, Miss Marjorie, 293
 Missionary Education, 63-65; for children and youth, *see* Chapter V
 Missionary Education Movement: prepared units for children, 49, 50; cooperation of Southern Methodist Women in, 63; Miss Haskin wrote book for, 75; adopted study on industry, 353; study on world peace, 363
 Missionary Periodicals, 71-75
Missionary Voice, *The*, 72, 74
 "Mississippi," *The*, Miss White's houseboat in China, 94
 Missouri mining mission, Lead Belt, 292
 Mitchell, Miss Laura, 98
 Mite-box brigades, 46
 Moka Garden Embroidery Mission, 86, 99
 Moling, Miss Frances B., 191
 Monterrey Hospital, 185
 Montgomery, Mrs. Helen B., 21
 Moore, Bishop Arthur J. visited China rural work, 96; on African problem, 212; on Czechoslovakia, 380; helped organize Western Mexican Conference Society, 381
 Moore, Mrs. C. E., 248
 Moore, Dr. Charles W., 257
 Moore, Mrs. Fannie C., 279
 Moore, Bishop John M., 149
 Moore, Mr. John, 266
 Moore, Rev. J. W., 274
 Moore Memorial Church, Shanghai, 98-99
 Moore, Miss Sadie Maude, 125
 Moore, Rev. Waldo W., 256
 Moore, Miss Mary Rowe, 270
 Moore, Miss Mary, manager, Board of Missions, 31
 Moore, Miss Mary Elizabeth, missionary in Africa, 206
 Moreno, Mrs. Maria, 273
 Morgan, Miss Elma, 262
 Morice Twine Mill Company, 279
 Morton, Miss Ava, 106, 107
 Morton, Dr. David, 26
 Mo Ta Ta, Chinese Bible Woman, 95
 Mount, Dr. Carroll B., 205
 Mumpower, Dr. and Mrs. D. L., 197, 203
 Murphy, Miss Laura Frances, 297

Mutch, Miss Annie, 263
 Myer, Mrs. Lucy Rider, 303
 Myers, Miss Daisy, 268
 Myers, Miss Mamie Darling,
 missionary in Korea, 115, 121, 123; on
 status of women in Korea, 382

N

Nanking Bible Teachers Training School,
 90-91
 Naranjo, Srta. Maria L., 171
 Nashville, Tennessee:
 early Woman's Society in McKendree
 Church, 18; church-wide Woman's So-
 ciety organized in, 19; headquarters of
 Board of Missions, 55; Scarritt College,
 located in, 311
 Natchez, Mississippi,
 Society supports J. W. Lambuth in
 China, 14
 National Colored Women's Clubs,
 cooperate in discussion with Council,
 357
 Neblett, Mrs. S. R., 394-396
 Negroes, work with:
 opened by Council, 32; mission study
 unit on, 50; Paine College, 234, 235, 355;
 in Little Rock, 280; in West Virginia,
 291; Committee on Interracial Coopera-
 tion, 355-359, 361; Woman's Societies,
 381; cooperation with C.M.E. Church,
 358; Council statement on Negro in
 unification, 394; *see also* Bethlehem Cen-
 ters
 Nelson, Miss Maude V., 126, 129, 132
 Neville, Mr. and Mrs. George L., 99
 New, Mrs. W. S., 105
 Newberry, Rev. L. B., 177
 Newby, Miss Ellen, 220, 221
 Newcomb, Miss Ethel, 134
 Newell, Mrs. W. A.,
 directed work of Christian Social Rela-
 tions, 350; superintendent, Bureau of
 Christian Social Relations, 352; member,
 Commission on Church and Race Rela-
 tions, 357; active in citizenship training,
 360; preserved democratic spirit in
 Council, 387
 Newman, Miss Annie (Mrs. J. J. Ransom),
 146
 Newman, Miss Ethel, 135
 Newman, Rev. J. E., 145
 Nichols, Miss Lillian, 112
 Nichols, Miss Mary, 263, 290
 Nicholson, Mrs. Thomas, 396
 Nishimura, Mr. Seichi, 138
 Nixon, Dr. U. H., 185
 Noll, Miss Lena, 237
 Nonel, Miss Ana Rosa, 375
 Norfolk, Virginia,
 organized city mission work, 279
 North Alabama Woman's Missionary Con-
 ference,

supplied building for Davidson Girls'
 School, 86
 North Carolina Conference Woman's So-
 ciety,
 contributed to missions in Korea, 115;
 equipped student center, 239
 North Georgia Conference Woman's So-
 ciety,
 contributed to Moka Garden Embroid-
 ery Mission, 99; supported work with
 Negroes, 249, 250
 North Texas Conference Woman's Society
 helped establish school in Cuba, 190;
 began work in state schools, 236
 Norville, Miss Hardynia, 173
 Norwood, Mrs. Jacob, 165
 Noyes, Miss Alice Dean, 121
 Nurses Training:
 in China, 102, 105, 108-110; in Korea,
 131; in Africa, 209; in Mexico, 187
 Nutt, Miss Martha, 236

O

Oaxaca, Srta. Maria, 175
 O'Bierne, Mrs. Nellie, 167
 de Oca, Miss Angela Montes, 366
 Ogburn, Miss Anna, 296
 Ogden, Miss Mary, 291
 Ogden, Mrs. W. A., 271
 Ogilvie, Miss Mary, 251, 279
 Oklahoma Mining Missions, 292
 Oldshue, Mrs. James, 396
 Olin, Dr. Stephen, 18
 Oliver, Miss Bessie, 123
 Olmstead, Miss Emily,
 secretary to Miss Bennett, 74; editorial
 staff, 74; deaconess, 268
 Onderdonk, Dr. Frank S.,
 missionary of General Board in Mexico,
 165, 176, 185; organized Mexican Church
 in Dallas, 272; helped organize Texas-
 Mexican Conference Society, 381
 Orphans, care of:
 in Africa, 208-209; Holston Orphan's
 Home, 290
 Osuna, Prof. Andrea, 168
 O'Toole, Miss Ruth, 209, 210
Our Homes, 28, 32, 72
 Overall, Mrs. Martha, 337
 Oxford, Rev. J. S., 136

P

Paine College, Augusta, 234, 235, 355
 Paine, Rev. Moses W., 235
 Painter, Mrs. H. C., 280
 Pak, Mrs. Induk, 383
 Palmore, Rev. W. B.,
 supports school in Japan, 136; gave
 land for girls' school in Mexico, 170;
 on Scarritt College Building Committee,
 307
 Palmore Women's English Institute, Kobe,
 135, 136
 Parham, Miss Catharine, 202

INDEX

- Park, Miss Edith, 328
 Park, Dr. W. H., 101
 Parker, Mrs. A. P., 83
 Parker, Miss Annie,
 missionary in Africa, 200, 201, 329; re-
 ported Woman's Societies in Africa, 377
 Parker, Mrs. Fitzgerald S.
 Council officer, 31; resolution on world
 peace, 326-364
 Parker, Rev. and Mrs. R. J., 381
 de Pascoe, Mrs. Elisa S., 374
 Patterson, Dr. W. M., 165, 176
 Patillo, Rev. W. P., 297
 Peabody, Mrs. H. W., 91, 104
 Peabody College for Teachers,
 affiliation of Scarritt with, 312, 316
 Peacock, Miss Nettie, 88
 Peoples Central Institute, Rio de Janeiro,
 159
 Perez, Miss Concepcion, 374
 Perkinson, Miss Eliza, 149, 156
 Perry, Mrs. J. W.,
 president of Council, 36, 53, 66, 323; on
 ordination of women, 42; Council officer,
 58, 66; developed Department of Tith-
 ing, 66; concerning finances, 343; headed
 Bennett Memorial Campaign, 344; re-
 ceived brooch from Council, 347; chair-
 man, Committee on Rural Work, 354,
 contributions in unification, 396
 Peters, Mrs. F. W., 336
 Pescud, Miss Mary, 152
 Philipbar, Miss Ann, 279
 Philippine Islands,
 children send treasure chests to, 49
 Phillips, Miss Eva Joe, 293
 Phillips, Miss Hattie K., 243
 Phillips, Miss Lou,
 principal of Mary Lambuth School, 84;
 gave diamonds to missions, 347
 Phillips, Dr. Mildred, 101
 Piggott, Mrs. W. J.,
 directed work of Christian Social Rela-
 tions, 350; member of General Confer-
 ence Rural Commission, 354; member,
 Commission on Race Relationships, 356
 Pilcher pipe organ, Scarritt College, 315
 Pinson, Dr. W. W., 101, 340
 Pitts, Alma, R.N., 102, 105
 Poland:
 relief work in, 217, 218; mission to
 White Russians in, 218-220; Woman's
 Societies in, 377-379; status of women
 in, 384
 Polk, Dr. Ethel, 102
 Polk, Dr. Margaret,
 withdrawal from church, 39, 102; medi-
 cal missionary to China, 102-103
 Pollard, Miss Myrtle, 175
 Porter, Miss Carolyn, 273
 Porter, Miss Willie May, 294
 Potthoff, Miss Edna, 186
 Potts, Mrs. L. H.,
 president of North Texas Conference,
 236; president, City Mission Board, Dal-
 las, 271; gave for school in Cuba, 336
 Poynter, Mrs. Clara, 225
 Prayer League, 391
 Preachers' Wives Loan Fund, 337
 Price, Miss Annie, 298
 Price, Mrs. C. A., 278
 Public Health Work,
 in Korea, 130-131; in Africa, 208
 Pyle, Miss Martha, 83, 84
 Pyron, Miss Eurania, 220
 Pyun, Miss Nancy, 371
- Q
- Quirch, Srta. Julia, 194
- R
- Ragland, Miss Margaret, 253
 Rankin, Miss Dora,
 accepted for mission field, 25; worked in
 China, 80; death in China, 80
 Rankin, Miss Lochie,
 first missionary sent by Woman's Board
 of Foreign Mission, 24, 80, 336; Louise
 Home built for, 18; activities in Shang-
 hai, 80; Nanziang, 80, 93; Kading, 80;
 Huchow, 81, 89; retirement years, 81
 Ransom, Rev. J. J., 146
 Rawlings, Dr. E. H., 72
 Rawls, Miss Lula D., 186
 Rawls, Mr. J. F.,
 treasurer of Board of Mission, 55; helps
 with Polish relief, 218
 Ray, Mrs. J. E., 305
 Ray, Dr. J. H., 186
 Rebecca Sparks Inn, Waco, 287
 Recruitment of workers, 320-322
 Reed, Miss Lillie, 114
 Rees, Miss Dorothy, 203
 Re-Evaluation Committee of the Council,
 61, 342, 343
 Reeves, Miss Ida, 272
 Regan, Miss Ada, 80
 Regan, Miss Sara, 263
 Reid, Mr. and Mrs. A. J., 203
 Reid, Dr. C. F.,
 missionary of General Board in Korea,
 111; superintendent of Pacific Coast
 Mission, 282
 Reid, Miss Julia, 193
 Reid, Dr. W. T., 129
 Reifschneider, Rev. J. F., 280
 Residence Halls in state institutions:
 C.I.A., 236; Uni. of Oklahoma, 236, 237;
 Uni. of Texas, 237; Uni. of Missouri,
 237; William and Mary College, 237, 238
 Retarded children, work with:
 Spofford Home, 258, 259; Mexican Com-
 munity House, 273
 Retirement Provisions for Workers, 339
 Retreats, 391
 Rice, Miss Amy, 326
 Richardson, Miss Falla, 288

- Richardson, Miss Helen, 82
 Riddle, Miss Mary, 299
 Ritter, Miss Daisy, 259
 Riverside Cotton Mills, 278
 Rizzi, Miss Dina, 159
 Root, Mr. W. C., 307
 Roberts, Miss Kate, 80
 Roberts, Miss Leila,
 missionary in Mexico, 168, 169; organized Woman's Society in Mexico, 373
 Robertson, Rev. Elias, 165
 Robinson, Miss Louise, 85, 86
 Robken, Miss Norene, 220
 Rodriguez, Prof. Jose, 169
 Rogers, Miss Annie, 269
 Rogers, Miss Dona Kate, 291
 Rogers, Mrs. Lydia, 264
 Rogers, Miss Maggie,
 missionary to China, 97; wrote of Society in China, 369
 Rogers, Miss Obra, 291, 297
 Rollins, Mrs. Nat, 378
 Romano, Sr. Afonso, Fliho, 147
 Rosebuds,
 Children's Societies in Virginia, 46, 168, 345
 Ross, Mrs. F. H. E.,
 Council officer, 31; treasurer of Council, 334, 342, 347
 Ross, Dr. Joel B., 128
 Ross, Mrs. Joel B., (*see* Mary Knowles), 116, 120
 Ross, Miss Lucie, 19
 Rosser, Miss Helen, 67, 122, 124, 129, 130, 329
 Rowland, Miss Elston, 128
 Royalty, Miss Zadie, 292
 de Ruay, Sra. Ava G., 194
 Rue, Miss Margaret, 98, 100
 Rumbough, Miss Constance,
 secretary of children's work, 49, 367; missionary in Manchuria, 215; missionary in Poland, 218
 Rural Work:
 in China, 96; in Korea, 121; in Japan, 143; in Mexico, 182-184; in Cuba, 194, 195; in Africa, 203, 211; at Sue Bennett College, 226, 296; in Louisiana, 232; under the Council, 293-298; for other races, 298-299; development of co-ordinating Councils, 293, 294; Sunny Acres Rural Center, 296; Scarritt College Rural Training Project, 296, 315; Council Committee on, 353, 354
 Rushing, Miss Sallie, 89
 Russell, Miss Elizabeth, 252
 Russell, Mrs. Mary B., 246
 Ruth Hargrove Institute, Key West, 228-229
 Ryang, Rev. Ju Sam, 282
- S
- Sada, Sr. Luis, 183
- St. John's Street Church, St. Louis,
 support project in Brazil, 161
 St. Louis Convention of Christian Workers, 241
 Sallie V. Stewart Day School, Soochow,
 becomes Davidson Girls' School, 85
 Saltillo Day School, 176
Sanatorio Palmore, Chihuahua, 185-186
 Sanchez, Srta. Ernestina, 171
 Sanders, Miss Johnnie, 90
 Sanders, Miss Oscie, 237
 Sawyer, Mrs. Sallie Hill, 267, 268
 Scalley, Miss Helen, 328
 Scarritt College, 343, 344; *see* Chapter XVIII
 Scarritt College Rural Training Project, 296, 315
 Scarritt, Judge E. L., 308
 Scarritt, Dr. Nathan, 305-307
 Scarritt, Mrs. Nathan,
 manager, Woman's Home Mission Society, 27; pledged to training school, 304
 Scarritt, Mr. W. C., 307
 Schalch, Miss Sophia, 147
 Schell, Mrs. J. D., 218
 Schmidt, Miss Dora, 175
 Scott, Miss Frances, 260, 288
 Scranton, Mrs. M. F., 118
 Searcy, Miss Mary, 142
 Secular Press Bureau, 71
 Sellers, Miss Hattye G., 247, 277
 Sells, Miss Mae, 294, 296
 Selma, Alabama,
 work among factory girls, 278
 Senah Staley Kindergarten, Soochow, 346
 Severance, L. H., 131
 Severance Union Medical Center, Seoul, 131
 Shaffer, Miss Ida, 156
 Shao, Miss Gertrude, 90
 Sharp, Miss Dreta, 191
 Sharpe, Miss Ida, 308
 Shaw, Mrs. A. W., 275
 Shaw, Miss Irene, 308
 Sheffey, Dr. Charles P. M., 204, 210
 Sheider, Miss Alice, 256
 Shell, Mrs. J. W., 396
 Shinto Shrines, 144
 Siberian Mission, 215
 Siler, Mrs. Frank, 31
 Sing, Miss Mau Tau, 89
 Skinner, Dr. J. M., 166
 Sloan, Dr. Mary Bailey, 105
 Sloan Mission, 261
 Smith, Mrs. A. B., 356
 Smith, Dr. B. Julian, 382
 Smith, Miss Bertha, 112, 122
 Smith College Association for Christian Work,
 supported Ginling College, 91
 Smith, Miss Eugenia,
 head resident, 274, 275; missionary in mining area, 292; supported Bible Woman in China, 330
 Smith, Mrs. L. P.,

INDEX

- manager, Board of Missions, 31; officer of North Texas Conference, 236; member, Commission on Race Relationships, 356
- Smith, Miss Leonora, 150
- Smith, Miss Pauline, 266
- Smithers, Miss Jennie H., 227
- Social-Evangelistic Work:
in China, 94-95; in Korea, 120-128; in Japan, 135, 137, 139, 140-145; in Brazil, 151, 157-161; in Mexico, 176-184; in Cuba, 192-194; in Africa, 211-213; in Manchuria, 216; in U.S., *see* Chapter XVI and Chapter XVII
- Souby, Mrs. E. L., 258
- Songdo Woman's Evangelistic Center, 130
- South Carolina Woman's Society,
first meeting in state presided over by women, 37; erect social religious building in Korea, 113
- South Georgia Conference Woman's Society,
supplied building for Atkinson Girls' School, 86; financed school in Korea, 116; helped establish school in Cuba, 190; supported work with Negroes, 249; supported work in Columbus, 250
- Southern Council on Women and Children in Industry, 353
- Southern emigrants to Brazil, 145
- Southern Interracial Commission, 357
- Sparks, Mrs. T. P., 288
- Spaulding, Mrs. H. B., 380
- Specials, 336, 337; Week of Prayer Offerings, 67-69; 338, 339; Baby, 68
- Spiritual Life Movement, 289-392
- Spofford Home, Kansas City, 258-259
- Stafford, Miss Helen, 236
- Staley, Mrs. Senah, 346
- Staley, Dr. Tom, 113
- Stallings, Miss Nina, 89, 96
- Stanford, Miss Sue, 90
- Status of Women, 42, 382-384
- Steele, Mrs. Hume R.,
manager, Board of Missions, 31; Council secretary, 59; president, Tennessee Conference, 268; recruited workers, 321, 322
- Steele, Rev. S. A., 22, 23
- Steger, Miss Clara,
principal of Virginia School, 90; early student at Scarritt College, 309
- Stephens, Mrs. F. F., 30; Council president, 36, 341; Jubilee messenger, 367, 377; on status of Women in Mexico, 383; on status of Women in Poland, 384
- Stephenson, Mrs. L. L., 108
- Stephenson Memorial Hospital, Changchow, 107
- Stevens, Miss Ida, 328
- Stevens, Miss Julia Lake,
superintendent of Young People's Work, 52-54, 60; teacher in Hiroshima girls school, 52
- Stevens, Miss Thelma,
superintendent of Bureau of Christian Social Relations, 352; secretary in Department of Woman's Division, 396
- Steward, Miss Hattie, 269
- Stewardship,
training in, 65, 66
- Stewart, Miss Martha, 270, 294
- Stewart, Rev. S. A., 138
- Stockwell, Mr. and Mrs. J. A., 197
- Stokes, Miss Mary, 291
- Stradley, Miss Lilly, 147
- Streeter, Miss Elizabeth,
teacher in Mexico, 172, 331; began city mission work in Kansas City, 257, 258
- Strother, Mrs. Alice H., 17
- Stroud, Mr. John, 98
- Stuart, Rev. J. R., 267
- Student work in state institutions:
Florida State College for Women, 238, 239; Eastern Carolina Teachers College, 238, 239; Louisiana State Normal School, 238, 239; *see also* Bible teachers in state institutions and residence halls in state institutions
- Stuntz, Dr. Hugh C., 316
- Sue Bennett College, London, 223-226; gave scholarship to Cajans, 298; Rural Projects, 296
- Summers, Miss Laura, 269
- Sunamoto, Mr. Tetkichi, 137-139
- Sunday School Board,
relations of women's organizations to, 48, 49
- Sunny Acres Rural Center, Lewisville, 296
- Supplies, Department of, 66
- Susan Bond Wilson School, Sungkiang, 89
- Sutherland, Mrs. and Mrs. A. H., 165
- Swanson, Miss Georgia, 233
- Swanson, Miss Ida, 233
- Swiggart, Mrs. Lizzie, 166
- Swope, Miss Mary, 274
- Sze, Miss Vong Pan, 366

T

- Takajo Machi Social Center, Hiroshima, 139
- Tanaka, Mr. Tadashi, 135
- Tarrant, Miss Mary, 87
- Taylor, Dr. Alva W., 353
- Taylor, Dr. Charles,
first missionary of M. E. Church, S., 14; missionary of General Board of China, 100
- Taylor, Mrs. Charles, 79
- Taylor, Miss Elizabeth, 242, 269, 326
- Taylor, Rev. Fitch, 229
- Tchoupitoulas Street Mission:
renamed Mary Werleen Mission, 252; renamed St. Mark's Community Center, 252
- Tennessee, Jonesboro,
first Woman's Society in, 13
- Tennessee Coal and Iron Company,
supported city missions, 243, 244

A CROWN OF SERVICE

- Tennessee Conference Woman's Society, gave to Virginia School, 89; aided in establishing Bethlehem Center, 268
- Terry, Miss Zula, 158
- Texas mining mission, Thurber, 292
- Texas State Council of Methodist Women, 360
- Thoburn, Miss Isabella, 22
- Thomas, Mrs. Adrienne, 377
- Thomasville, Georgia, Methodist Church, cooperated in founding Vashti School, 230
- Thompson, Miss Harriet, 306
- Thurston, Mrs. Lawrence, 92
- Tiger, Mrs. Johnson, 380
- Tilley, Mrs. M. E., 353
- Tinsley, Miss Hortense, 117
- Tinsley, Miss Lois, 273
- Toberman, Mayor J. B., 283, 337
- Toberman, Mrs. J. B., 346
- Toland, Dr. Irene, 189
- Toland, Miss Rebecca, missionary to Mexicans, 165, 172; missionary in Cuba, 189, 190
- Town and Country Work, 293-299
- Towson, Miss Manie, 144
- Trawick, Miss Annie, 262
- Trawick, Mrs. Arch, directed work of Christian Social Relations, 350; presented recommendation condemning lynching, 361
- Trinity Bible Mission, becomes Trinity Home Mission, 18
- Trinity Church, Baltimore, early missionary society, 17
- Trinity Home Mission of Atlanta, 26
- Trinity Institutional Church, Changchow, 98, 99
- Troy, Miss Nina, 371
- Trueheart, Mrs. S. C., 29, 55; secretary, Board of Foreign Missions, 114; helped found Scarritt College, 303, 304, 308; and training of missionaries, 319
- Trueheart Day School, 176
- Tsiang, Mrs. Z. N., first Chinese woman head of Southern Methodist School, 86; officer, China Conference Society, 366
- Tucker, Miss Bertha, 193
- Tucker, Miss Emma, leader in Department of Tithing, 66; city worker in Atlanta, 248; city missionary, 265
- Tucker, Dr. H. C., 159-161
- Tucker, Miss Tina, city missionary, 265; first student in Scarritt College, 308
- Tulane University School of Medicine, and St. Mark's Community Center, 254
- Turpin, Mrs. Maude, 71
- Tydings, Miss Ellie B., 167, 175
- U**
- Unification:
Southern Women in, 50, 54, 60, 61, 75;
- in Korea, 112, 114, 115, 119, 122, 128; in Japan, 137, 140; in Brazil, 147, 155, 158, 161; in Mexico, 171, 176, 182, 184, 186; in Cuba, 189, 193, 200; in Africa, 200, 205, 207; Sue Bennett College, 226; Vashti School, 231; MacDonell School, 232; Valley Institute, 233; interracial work, 246; St. Mark's Community Center, 254; Spofford Home, 259; Chattanooga, 270; Portsmouth, 276; LaGrange, 280; Little Rock, 280; San Pedro, 284; Scarritt College, 315; financial situation, 336; Mrs. J. W. Mills, active in, 361; see Chapter XXIV
- Union Methodist Woman's Bible Training School, The, Seoul, 117
- United Rural Program, in Korea, 122
- Uniting Conference, clergy rights for women presented to, 43
- University of the State of New York, granted degrees to Ginling graduates, 91
- V**
- Vail, Miss Lucille, missionary in Mexico, 180; missionary in Cuba, 192
- Valdez, Mrs. Rosa, 227, 247, 248
- Valley Institute, Pharr, Texas, 232, 233
- Vanderbilt University, affiliation of Scarritt with, 311, 316
- Vane, Mr. Charles J., 87
- Van Hooser, Miss Ruby, secretary of children's work, W.D.C.S., 51; missionary in Japan, 141
- Van Volkenburg, Miss Emma, 22
- Varne, Miss Sara, missionary in Brazil, 156; missionary in Mexico, 178
- Vashti School, Thomasville, 230-231
- Villareal, Srta. Anna Delgado, 180
- Vimont, Miss Charlotte, 169
- Virginia, Lynchburg, Female Missionary Society organized in 1832, 13
- Virginia Conference Woman's Society, gave die for pin, 69; contributed to Virginia School, Huchow, 89; supported resident hall at William and Mary, 237
- Virginia mining mission, Buchanan County, 291
- Virginia School for Girls, Huchow, 81, 89-90
- Volino, Mrs. M. L., 279
- W**
- Waco District Higher Primary Department, of Atkinson Academy, 87
- Wagner, Miss Ellasue, headed literature depository, 74; missionary in Korea, 113
- Wahl, Miss Lillian, 215
- Wahlroos, Miss Wilhelmina, 280

INDEX

- Walden, Miss Edna, 269
 Wales, Miss Theodosia, 94, 96
 Walker, C. H., 159, 161
 Walker, Rev. George W., 235
 Wallis, Mrs. J. W., 242
 Walter, Dr. Annie,
 medical missionary to China, 101, 103
 Wannemaker, Miss Claudia, 250
 Ward Belmont College, Nashville,
 Bible teacher in, 237
 Warioto Cotton Mill Company,
 cooperated in community work, 266
 Warfield, Mr. Gaither, 220, 221
 Warren, Arkansas,
 connectional society organized in, 22
 Warren, Mrs. Fannie B., 202
 Waters, Miss Alice G., 83, 89
 Watts, Mrs. Bithiah Reed, 292
 Watts, Miss Martha, 146, 153, 155
 Weaver, Mr. Anderson, 161
 Webb, Miss Fronie, 269
 Webb, Miss Lucy Jim, 98
 Week of Prayer and Self-Denial, 337-339,
 390
 Wesley Houses:
 Birmingham, 242; Mobile, 246; West
 Tampa, 247; Atlanta, 248; Louisville,
 251; Biloxi, 254; Meridian, 256; Kansas
 City, 260; St. Joseph, 260; Oklahoma
 City, 262; South Carolina, 263; Nash-
 ville, 264; Knoxville, 269; Chattanooga,
 269; Memphis, 269, 270; Dallas, 271;
 Fort Worth, 274; Houston, 274; San
 Antonio, 275; Portsmouth, 276; Danville,
 278; Augusta, 279; San Francisco, 283;
 Amherstdale, 291; Lead Belt, 292; Harts-
 horne, 293; Picher, 293; *see also* Com-
 munity Houses
 Weeks, Dr. A. J., 72
 Weigle, Miss Anabel, 236
 Weir, Miss McQueen, 236
 Wesley Hall, Lexington, 288
 Wesleyan Service Guilds, 398
 West, Miss Hester, 109
 West Tampa School, 227, 228
 West Virginia mining missions, 291, 292
 Whang, Rev. S. Y., 283
 White, Miss Bertha May, 295
 White, Mrs. Edith Denny, 69
 White, Miss Mary Culler, 88, 90, 94, 96,
 97, 102, 369
 White, Miss Mary Lou,
 director of Laura Haygood Normal
 School; missionary in Cuba, 194
 Whitehead, Miss Mable, 141, 143
 White Russians,
 mission to the, 216, 218, 219
 Whitman, Miss Louise, 291
 Whitwell, Miss DeEta, 280
 Whitworth, Mrs. James,
 treasurer, Woman's General Executive
 Association, 25; treasurer, Foreign So-
 ciety, 347
 Wightman Chapel, Scarritt College, 312
 Wightman-Hambert Chapel, 113
 Wightman, Mrs. M. D.,
 raised funds for Scarritt College, 305;
 pled for opening school in Cuba, 336
 Wightman, Mrs. W. M., 29
 Wiley, Mrs. E. E.,
 president, Woman's Home Mission So-
 ciety, 27, 29; established orphan's home,
 290
 Wilkins, Miss Achsah, 18, 88
 Williams, Miss Annie Bell,
 missionary in Japan, 134, 141; mission-
 ary to Mexicans, 165, 168; married Rev.
 J. F. Corbin, 165
 Williams, Miss Susie, 99
 Wilson, Miss Elizabeth,
 missionary in Mexico, 170; organized
 Woman's Society in Mexico, 373
 Wilson, Bishop A. W.,
 author of *Missions of the Methodist
 Episcopal Church, South*, 63; dedicated
 Susan B. Wilson School, 89; in Korea,
 111-112; girls home named for, 289
 Wilson, Miss Augusta, 170, 172
 Wilson Inn, Richmond, 289
 Wilson, Miss Kathron, 198, 204
 Wilson, Miss Sadie Mae, 85
 Winter, Miss Bert, 295, 329
 Winton, Dr. George B., 72
 Wolff, Mrs. Eliza, 226, 227
 Wolf Mission School, Tampa, 226, 227
 Woman Suffrage Amendment, 359
 Woman's Bible Mission at Home and
 Abroad,
 church-wide society organized by Mrs.
 J. Hayes, 18; in Baltimore and Nashville,
 25
 Woman's Board of Foreign Missions,
 replaced Woman's Board of Missions,
 1890, 28; officers of, 29; literature of, 69;
 life membership, 68
 Woman's Board of Missions,
 replaced Woman's General Executive
 Association, 1882, 28
 Woman's Department of the Board of
 Church Extension, 27
 Woman's Division of Christian Service, 397
 Woman's Foreign Missionary Society, 22
 Woman's General Executive Association,
 organized in 1878, 24; goal of, 60;
 growth, 60; literature published by, 70
 Woman's Home Mission Society,
 incorporated in 1900, 28; officers of, 29;
 life memberships, 68; literature of, 70
 Woman's Hospital, Soochow, 39, 102
 Woman's Medical College, Soochow, 101-
 103
Woman's Missionary Advocate, 63, 71; ab-
 sorbed by *Missionary Voice*, 72
 Woman's Missionary Council,
 established in 1910, 28, 56; officers of, 31,
 55; sessions of, 32, 35; promotion of
 missionary education, 62; supplies sent
 thru, 69; life memberships set, 69; lit-

A CROWN OF SERVICE

- erary department of, 69; *The Council Bulletin*, 71; only boys' school maintained by, 86; cooperated in establishing Woman's Union Medical College, 103-105; co-operative projects with General Section, 105-110; presented Scarritt College to Board of Missions, 314; relations with Societies in other lands, 365
- Woman's Parsonage and Home Mission Society,
 established by General Conference, 1890, 27; renamed Woman's Home Mission Society, 28; established Sue Bennett College, 224, 225; established Wolff Mission School, Tampa, 226
- Woman's Place of Service in the Church*, report of Commission on women's rights, 41
- Woman's Society of Christian Service, 397, 398
- Woman's Union Medical College, The, 46, 103-105, 107
- Woman's Union Missionary Society, 21
- Women delegates to General Conference, 40
- Wong, Miss Dorothy, 347
- Wonsan Christian Hospital, 128
- Woodville, Mississippi,
 Society supports J. W. Lambuth in China, 14
- Woolsey, Miss Etta Lee, 198, 199, 329, 376
- Workers Conference, The, 327
- World Children's Circles, 49, 50
- World Federation of Methodist Women, 397
- World Friends*,
 replaced *Juniors*, 73
- World Outlook*,
 replaced *Missionary Voice*, 72
- The World Sisterhood of Methodist Women, 62
 see Chapter XXII
- Worth, Miss Ida M., 134, 141, 142
- Wright, Miss Mattie, 261, 274, 283, 326, 329, 330
- Wu, Miss Julia,
 first Chinese principal of Hayes-Wilkins School, 88; secretary of China Conference, 371
- Wu, Yi Fang, Dr., 92
- Wynn, Miss Norwood,
 missionary in Mexico, 169, 172, 177; secretary, Federation in Mexico, 374; organized Societies in Cuba, 375
- Y
- Yang, Miss Grace, 83
- Yang, Mr. J. S., 116
- Yarbrough, Mrs. J. H., 66
- Yearwood, Dr. K. J., 185
- Yi, Mr. T. B., 112
- Ying, Miss Chiu Li, 90
- Young Christian Worker, The*,
 edited by Miss Haskin, 59; becomes *Juniors*, 73
- Young, Miss Ella, 235
- Young, Miss Louise,
 dean of women, Paine College, 250; chairman board of Bethlehem Center, 265; professor at Scarritt College, 314; chairman, Committee on Interracial Cooperation, 358; chairman, Committee on Negro in Unification, 394-396
- Young, Miss Margaret, 268, 330
- Young People's Missionary Society,
 established, 51, 52, 62; contributed to missions, 347; provided for in other lands, 367; see Chapter V
- Yuh, Mrs. Eleanor, 366
- Yui, Dr. Dora,
 Chinese physician, 103; missionary in Korea, 111
- Yun, Mrs. Eleanor, 372
- Yun, Baron T. H., 114
- Z
- Zak Fok Me, Dr., 103



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